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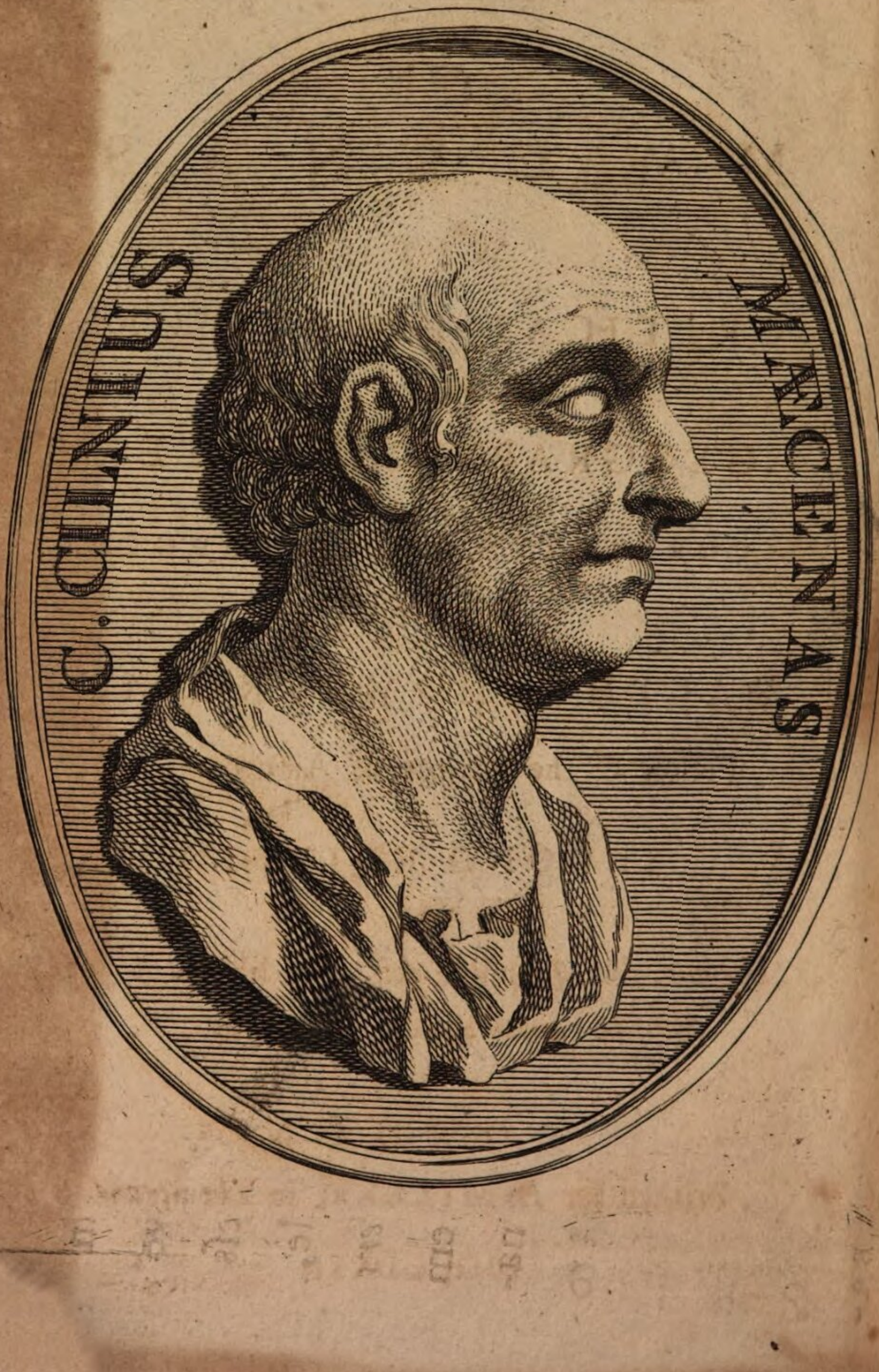
ANDREAS VESALIUS

# THE

# LIFE

OF

# MÆCENAS:

WITH

CRITICAL, HISTORICAL,

AND

GEOGRAPHICAL NOTES.

CORRECTED AND ENLARGED

BY

RALPH SCHOMBERG, M.D.

Fellow of the Society of ANTIQUARIES.

SECOND EDITION.

*Hic vir, hic eſt.* VIRGIL. Æn. lib. vi. ℣ 751.

Ησκησεν μυσων αμμιγα και χαριτων.

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# WAVERLEY;

OR,

'TIS SIXTY YEARS SINCE.

IN THREE VOLUMES.

VOL. I.

To the Right Honourable

# WILLIAM PITT

SIR,

MÆCENAS claims a patron; a patron ſuch as He himſelf was, when in the zenith of his greatneſs: You, *Sir*, ſtand avowedly the foremoſt in that liſt; becauſe You reſemble *Him* moſt. The *glory* of his *King*, the *honor* of his *Country*, and the *good* of the *Roman People*, were the conſtant objects of his attention: *ſo have they ever been, and are ſtill Yours.* In his *Miniſtry*, He was *uncorrupt*, *diligent* and *reſolute*; in his *Coun-*

*ſels* to AUGUSTUS, *open, diſintereſt-ed,* and *ſincere*; in his *expeditions* againſt the enemies of ROME, *cool, determined,* and *ſucceſsful*. All the world muſt ſee and acknowledge the *ſtriking likeneſs*; his ſuperior *Talents,* and ſurpriſing *Abilities,* ſecured to him, the *favour* of his *Prince,* the *eſteem* of his *Country,* and the *love* of the *People*; YOURS, SIR, *have had the ſame happy influence*: He was a *Scholar,* an *Orator,* and one of the moſt *compleat Gentlemen* of the *Auguſtan Court*; *accompliſhments* by univerſal conſent allowed to be *united* in YOU.

I SCORN a menial compliment, and am above a ſervile expecta-

RALPH SCHOMBERG.

tion:

tion: I have neither the happineſs nor honor to know, or to be known to YOU; my addreſs is to Your VIRTUES, not to the *Miniſter*.

May You long live a *faithful Counſellor* to the beſt of KINGS, an *Ornament* to your COUNTRY, and (what muſt render You more glorious than even MÆCENAS himſelf) the great CHAMPION and ASSERTOR of BRITISH LIBERTY.

I am, SIR,

with the moſt profound reſpect,

Your very obedient and moſt humble ſervant,

Bath, Jan. 27. 1766. RALPH SCHOMBERG.

# PREFACE

# PREFACE.

THE lives of great men, where *facts* appear in their own proper color, where *events* are deſcribed ſuch as they really happened; where *virtue* and *bravery*, *learning* and *humanity*, are moſt agreeably drawn from the life, and not from the imagination of the *Biographer*, muſt afford a very pleaſing entertainment: they not only give a true idea of what thoſe virtues are, but they direct to the means by which they are to be attained: We ſee the facility of arriving at true happineſs, if we will but imitate the examples and actions of men, whoſe names are eſteemed

and handed down to posterity, because they acted as men *should do*, who would render themselves the useful members of *civil society*.

The lives of great and good men are certainly the best models for human actions; and though there are too many (such is the corrosiveness of our nature) who enviously refuse doing justice to the merit of the *living*, will profusely incense their memory when *dead*; it is *then* they will attend the *Hero* into his camp, and recount the atchievements of his *Valor*; they will accompany the *Statesman* in his cabinet, and wonder at his *Ability*, *Wisdom*, and *Integrity*; they will

will attentively dwell upon his *familiar converſation*, highly pleaſed with his *politeneſs* and *affability*.

They deſervedly claim a place in the records of Hiſtory, who have moſt contributed to the happineſs and welfare of human ſociety; while, on the other hand, thoſe *monſters* whoſe actions have rendered them odious, and who have been ſtigmatized for their enormities, ought to lie for ever buried in oblivion. What an affront to mankind are the lives of a CALIGULA, a NERO, a COMMODUS, an HELIOGABALUS! Their wickedneſs and extravagances have nevertheleſs been tranſmitted down to us: they are

mentioned, it is true, but it is with indignation and abhorrence; and ſo far indeed, we may venture to ſay *Hiſtory* is uſeful in the deſcription even of the moſt unamiable characters; for, as an ancient writer ſays, εν αλλοτριοις παραδειγμασι παιδευε σεαυτον, και απαθης των κακων εση, "we may learn by the example of others, how to ſhun evil." But the ſhining and eminent qualities of illuſtrious men are better adapted to inſpire virtue, as they naturally excite us to imitation. They ought to deſcend to poſterity, as an example for others who would engage in the ſame career. What excellent models are the reigns of an AUGUSTUS, a TITUS, a TRAJAN,

an ANTONINUS, a MARCUS AURELIUS, to ſucceeding monarchs? Thoſe Princes ſtudied the good of mankind, and their names are conſecrated to a happy immortality. The glorious commanders and able miniſters, who by their bravery and counſels have contributed to the honor of their Prince and the welfare of a people, juſtly merit the ſame honors; but when, added to theſe perfections, they have alſo cheriſhed the Arts and Sciences, how full is then the meaſure of their glory! The delightful knowledge of the *Belles lettres* dignified conquerors with the title of HEROES; they temper valor and ſoften it into humanity: not ſo were

the

the GENSERICS, the ATTILAS and all thoſe barbarian kings, who having no other views than the bloody ambition of ravaging worlds, and governing ſlaviſh nations, deſpiſed learning, deſtroyed all the arts and ſciences, and permitted ignorance to darken the whole hemiſphere over which their tyranny extended.

The *Belles lettres* are of the greateſt advantage to *Princes* as well as to *Miniſters*; they enlighten the mind, enlarge the underſtanding, and give a true notion of paſt tranſactions. No ſtateſman ever ſucceeded ſo well as MÆCENAS; to them he ſtood indebted for that *moderation*, *prudence* and *wiſdom*,

with

with which he governed the ſtate in the abſence of AUGUSTUS. He fixed no bounds to his love for the truly learned; he knew their merit; ſhewed them unlimited favors; and they never had ſo great a *Protector*.

It is very extraordinary that ſo diſtinguiſhed a *Patron* of learning, and ſo generous a *friend* of learned men, as MÆCENAS, ſhould want an hiſtorian! the greateſt Poets, as well as the moſt celebrated writers of the *Auguſtan* age, mention him indeed with very particular reſpect; but this is not enough: we admire the compliments, yet know little or nothing of the perſon to whom they

they are paid; they ſhould have given us a circumſtantial relation of his life——there is ſomething even in the moſt minute tranſactions of great men which delights in the recital. The name of MÆCENAS is known to all; his actions but to few only, and that but very obſcurely; it is in general aſſerted that he was the favourite of AUGUSTUS, and the *Patron* of the *Literati*; but that he was a *brave ſoldier*, and *an able and expert miniſter*, is not ſo clearly underſtood.

It is with an intention to make Him better known that I have undertaken

dertaken his *Life*. MEIBOMIUS, a very learned *German*, has done it in latin; his book is in very few hands; he has loaded the work with ſuch a vaſt number quotations and endleſs digreſſions, that the facts relating to MÆCENAS are loſt in an ocean of profound criticiſm and learning; he is tedious and prolix; neither has he every where preſerved a regular method as to the order of time: I have endeavoured to do this. He was, I confeſs, of uſe to me in the compoſition of this work, and ſo was the very learned *Abbè Richer*, to whom I am much indebted. I have corrected, expunged, and added ſome new obſervations, together with all

all the critical, hiſtorical, and geographical notes.

The life of MÆCENAS being pretty much connected with that of AUGUSTUS, I have lightly interwoven ſuch paſſages of that *Prince* as related to his *favourite*, and in which he was the chief and principal actor. I have collected all the facts with relation to my *Hero* as well as I could obtain them from ancient as well as modern authors, facts which cannot but make a better impreſſion when reunited and brought to one point of light, than when diſperſed and ſcattered up and down in the writings of *Poets* and *Hiſtorians*.

# THE LIFE OF MÆCENAS.

CAIUS CILNIUS MÆCENAS (*a*), according to HORACE's account, came into the world on the ides (*b*) (the 13th day) of April; but where or in what year he was born,

(*a*) CAIUS was the proper name of MÆCENAS, CILNIUS that of his family, and MÆCENAS his surname. It was customary among the *Romans* to give the family name to their children the very next day after they were born;

is not known. His family was origi-

the proper name was assumed, when they put on the *Toga virilis*; and the surname distinguished the different branches of the family; this however was often given upon other occasions. Two surnames were sometimes bestowed on one and the same person; the last of which was added on account of some gallant action, or victory, as AFRICANUS, ASIATICUS, &c. VARRO, Book vii. says MÆCENAS took his name from some place; and it is conjectured that this was a burrough in *Etruria*, at some distance from the sea, of which PLINY, Book xiv. Chap. 6. making mention of the best *Italian* wines, gives us an account, *in Mediterraneo, Cæsenatia, ac Mæcenatiana.* Many *Romans* before our MÆCENAS were of the name. SILIUS ITALICUS, Book x. ℣. 39. *& seq.* speaks of the oldest of them, who was killed at the battle of *Cannæ*, the year of *Rome* 538, and was of the same family with our MÆCENAS.

*Oppetis, & Tyrio super inguina fixe veruto*
Mæcenas, *cui Mæonia venerabile terra,*
*Et* sceptris *olim celebratum nomen* Hetruscis.

CICERO in his oration for CLUENTIUS mentions a C. MÆCENAS, a *Roman* knight, with great respect and deference, for having nobly opposed LIVIUS DRUSUS, a tribune of the people, in the year of *Rome* 663.

(*b*) THE ides were the 15th of the months of *March, May, July*, and *October*, and the 13th of the rest. The same style and method is ob-

ginally

ginally from *Arezzo* (*c*), a city in *Etru-*

ſerved to this day at the chancery at *Rome*. JULIUS SCALIGER ſays, that MÆCENAS was born on the feaſt of FLORA. But he is miſtaken; for the *Floran* games were celebrated on the 28th of *April* only. HORACE kept the birthday of MÆCENAS conſtantly every year. He invites PHILLIS,

*Ut tamen noris, quibus advoceris*
*Gaudiis: īdus tibi ſunt agendæ;*
*Qui dies, menſem Veneris marinæ,*
*Findit Aprilem.*

*Jure ſolennis mihi, ſanctiorque*
*Pene natali proprio: quod ex hac*
*Luce Mæcenas meus affluentes*
*Ordinat annos.*

HOR. B. iv. Ode xi.

But why this buſy feſtal care?
This invitation to the fair?
This day the ſmiling month divides,
O'er which the ſea-born queen preſides;
Sacred to me, and due to mirth,
As the glad hour that gave me birth:
For when this happy morn appears,
MÆCENAS counts a length of years
To roll in bright ſucceſſion round,
With ev'ry joy and bleſſing crown'd.

FRANCIS.

(*c*) *Arezzo*, the antient *Aretium*, one of the twelve cities of old *Etruria*, belonging to the great Duke of Tuſcany.

*ria*, where the CILNII lived in great power and ſplendor. His father, MECENODORUS, deſcended in the male line from ELBIUS VOLTURRENUS (*d*), the

(*d*) THE poets and hiſtorians of antiquity ſufficiently atteſt the illuſtrious deſcent of MÆCENAS:

Mæcenas, *atavis edite regibus.*
HOR. B. i. Ode i.

*Tyrrhena regum progenies.*
Id. B. iii. Ode xxix.

Mæcenas *eques Etruſco de ſanguine regum.*
Propert. B. iii. Eleg. vii.

Mæcenas *atavis regibus ortus eques.*
Martial. B. xii. Epig. iv.

Tunc urbis cuſtodiis præpoſitus C. Mæcenas equeſtri, ſed ſplendido genere natus, ſays VELLEIUS PATERCULUS. A fragment of a letter from AUGUSTUS to his favourite, mentioned by MACROBIUS, B. ii. Sat. chap. 4. is a farther confirmation. Vale, mel gentium, melcule, ebur ex Etruria, laſer Aretinum, adamas ſupernas, Tyberinum margaritum, Cilniorum ſmaragde, jaſpi figulorum, berylle Porſennæ, &c. This inſinuates moreover, that MÆCENAS was originally from *Arezzo*, and deſcended from the CILNII. DACIER and other learned Commen-

laſt

laſt king of that country, who ſprung from PORSENNA the protector of the Tarquins. ELBIUS was ſlain in a battle againſt the *Romans*, on the banks of the lake of *Baſſanello* (*e*), in the year of *Rome* 444. This defeat ruined the *Tuſcan* intereſt: and TURRENUS, the ſon of ELBIUS, thereupon ſurrendered

tators diſallow the royal origin of MÆCENAS, and ſay, to ſupport their argument, that the word *reges* is ſometimes taken for men in power, and of great fortune. But this aſſertion carries no weight with it. They ſhould have proved that the authors now cited, made uſe of *reges* in that ſenſe. How will they reconcile this to the paſſage in SILIUS ITALICUS,

*Et* ſceptris *olim celebratum nomen Etruſcis.*

Doth not this verſe plainly imply that the anceſtors of MÆCENAS, whom he is celebrating, were kings of *Eturia?*

(*e*) ELBIUS was overcome by the *Romans ad Vadimonis lacum.* This, according to LEANDER ALBERTI's *Deſcript. Italiæ*, is the lake of *Baſſanello*, near the city of that name in the *Pope's* territories, or, as FABRICIUS thinks, the lake of *Viterbo.*

his metropolis to the *Romans*. He preſerved nevertheleſs the cuſtoms and manners of his country, and even refuſed to learn the language of his conquerors. In this he was followed by his deſcendents down to CÆCINNA VOLTURRENUS chief of the *Augurs*, his great grandſon, who learnt the *Latin*. MENIPPUS was the ſon of this CÆCINNA, and father of MENODORUS, who, according to the opinion of ſome people, was engaged with JULIUS CÆSAR againſt POMPEY. From him deſcended MÆCENAS, who on the mother's ſide was not leſs illuſtrious; both his grandfathers (*f*) having commanded the *Roman* legi-

(*f*) MÆCENATIS patrem *Menodorum*, ſunt qui ſcribant, qui Julio Cæſari contra Pompeium affuit, quod Appianus ſignificare videtur. Menodori pater Menippus, Mænippi Cecinna, cujus Cato meminit in Originibus.

ons (*g*). His anceſtors ſettling in *Rome*, were admitted into the *Equeſtrian Order*; a title which MÆCENAS content-edly enjoyed while he lived (*h*).

GYRALD. de Poet. Hiſtor. Dialog. iv. p. 205.

Originem duxit Mæcenas ab antiquis Hetruſcorum regibus, cujus maternus avus & paternus, *magnis legionibus* imperitarunt.

Id. ibid.

(*g*) THE *Romans* had two ſorts of legions, the great and ſmall. The great were compoſed of ſix thouſand foot, and ſeven hundred twenty-ſix horſe; the ſmall often conſiſted of no more than two thouſand men. CICERO, *ad Atticum*. B. V. Epiſt. XV. calls theſe *exiles*: Et cum exercitum noſter amicus habeat, tantum me nomen habere duarum legionum exilium.—The anceſtors of MÆCENAS commanded the great legions.

*Non, quia*, Mæcenas, *Lydorum quicquid Etruſcos*
*Incoluit fines, nemo generoſior eſt te:*
*Nec, quod avus tibi ſit maternus atque paternus,*
*Olim qui* magnis *legionibus imperitarent.*

HOR. Sat. B. i. S. vi.

Though, ſince the *Lydians* fill'd the *Tuſcan* coaſts,
No richer blood than yours, *Etruria* boaſts;
Though your great anceſtors could armies lead,
You don't, as many do, with ſcorn upbraid
The man of birth unknown. FRANCIS.

(*h*) EQUES verò ipſe (ſays *Gyraldus*) ſorte ſua

ALTHOUGH we are not ſufficiently acquainted with the nature of his education, it is not in the leaſt to be doubted, but that particular care was taken, from his very infancy, it ſhould be ſuitable to his birth and quality; ſince he is deſcribed, at the age of manhood, as a perſon not only perfectly well ſkilled in the *Greek* and *Roman* languages (*i*),

contentus vixit, nec voluit ordinem excedere. See alſo *Dixon* and *Tacitus*.

(*i*) DOCTE ſermones utriuſque linguæ, ſays HORACE to MÆCENAS. The *Romans* ſtudied both the *Latin* and *Greek*. For though the *Latin* was their mother tongue, they nevertheleſs applied themſelves very cloſely to it, in order to write and ſpeak it correctly. CICERO adviſes his ſon MARCUS, then at *Athens*, to join the ſtudy of *Latin* authors to thoſe of the *Greek*, as he himſelf had done: Ut ipſe ad meam utilitatem ſemper cum Græcis Latina conjunxi: neque id in philoſophiâ ſolum, ſed etiam in dicendi exercitatione feci: idem tibi cenſeo faciendum, ut par ſis in utriuſque orationis facultate. *De offic.* B. i. Chap. i.

but

but accompliſhed alſo in every other branch of polite literature; all which he could not have found leiſure to have acquired, during the troubles of the civil wars, on account of his public employments. To the knowledge of the languages he joined the ſtudy of philoſophy, and was particularly attached to the *Epicureans* (*k*), who were

(*k*) EPICURUS placed ſovereign happineſs in voluptuouſneſs, but in ſuch a one as was attended with prudence, and becoming the wiſe man. SENECA, who was one of his greateſt adverſaries, refuſes him not this piece of juſtice. A body devoid of pain, and a ſoul without trouble, were the two chief points on which EPICURUS fixed his true happineſs. But his pretended followers miſapplied the word *voluptuouſneſs*: Hoc eſt, ſays SENECA, De vitâ beatâ, Chap. 13.— cur iſta voluptatis laudatio perniciosa ſit, quia honeſta præcepta intra latent: quod corrumpit, apparet. In ea quidem ipſe ſententia ſum (invitis hoc veſtris popularibus dicam) ſancta Epicurum & recta præcipere, &, ſi propius acceſſeris, triſtia: Voluptas enim illa ad parvum & exile revocatur; & quam nos virtuti legem dicimus, eam ille dicit voluptati.—It is therefore unjuſt,

then

then in great vogue; especially as many persons of the first rank and distinction countenanced and composed that sect. Several excellent and valuable writings had been published about that time in support of their doctrine. He was very fond of rhetorick and poetry, and even took a particular delight in diverting *himself* with the muses: yet he never permitted his fondness for them to interfere with his military exercises (*l*); this testimony is given him by a writer of his own time, and which will be confirmed

says our Stoic, that poor EPICURUS should be so run down—Itaque non dico quod plerique nostrorum, sectam Epicuri flagitiorum magistram esse; sed illud dico, Male audit, infamis est, & immerito. *Ibid.*

(*l*) PEDONIUS, in his *Epicedium*, Eleg. i. plainly says MÆCENAS went through his military exercises:

*Pallade cum doctâ Phœbus donaverat artes:*
*Tu decus & laudes hujus & ejus eras.*

firmed hereafter in the ſubſequent pages. He undoubtedly had received the ſame education which he recommended OCTAVIUS to beſtow on the young *Roman* nobility, as we ſhall obſerve in its proper place.

WE know nothing of him during the firſt dawnings of his life; he never appeared with any luſtre till after the death of the great JULIUS; when OCTAVIUS formed the vaſt deſign of graſping the empire of the *Roman commonwealth*. JULIUS, according to the *Roman* cuſtom (*m*), had ſent OCTAVIUS, his great nephew, a young man of an uncommon genius, to ſtudy in *Greece*.

(*m*) Et pacatis bellis civilibus ad erudiendum liberalibus diſciplinis ſingularis indolem juvenis, Apolloniam eum in ſtudia miſerat—VELLEIUS PATERCULUS, B. ii. Chap. 59.

He

He lived at *Apollonia* (*n*), where AGRIPPA then happened to reſide. It is conjectured that MÆCENAS contracted his friendſhip with theſe two illuſtrious *Romans* during his ſtay there (*o*); this intimacy was ſo happily and cloſely connected, that it laſted their lives. OCTAVIUS placed ſuch a confidence in his two friends, that he did nothing without firſt conſulting them; and they, in return, never gave him any advice, but

(*n*) THERE were many cities called *Apollonia*. This we are now ſpeaking of was a *Corinthian* colony, ſituated on the weſtern ſide of *Macedonia*, at the mouth of the river *Poline*; præmiſſus Apolloniam ſtudiis vacavit, ſays SUETONIUS *De vit. Octav. Cæſar.* Chap. 8. Now called *Eriſſo*.

(*o*) MÆCENAS, in all probability, muſt have been at that time eight and twenty, or thirty years of age, particularly if we are to give credit to ſome writers, who pretend that he was preceptor to OCTAVIUS.

what

what tended to advance his glory or his intereſt. MÆCENAS however was the greater favorite of the two; he was entruſted with all his ſecrets; a confidence which he well merited for his *attachment*, *fidelity*, and *diſcretion*.

JULIUS CÆSAR having been murdered in the ſenate-houſe, young OCTAVIUS returned to *Rome* from *Apollonia* to ſucceed him, as he had been adopted and conſtituted his heir. He publickly aſſumed the title of CÆSAR, and reſolved to revenge the death of JULIUS. It was then he profited by the counſels of MÆCENAS, and that the great talents of this favourite miniſter appeared ſo conſpicuouſly. He gave the firſt proofs of his courage, in the war the ſenate carried on againſt M. ANTONY,

who

who was aiming at ſovereign power, and was beſieging *Modena*, in which DECIMUS BRUTUS, one of the murderers of CÆSAR, then was. The Conſuls HIRTIUS and PANSA commanded the army of the republic; and young OCTAVIUS, proprætor (*p*), at the head of his father's veteran troops, who were entirely devoted to him, artfully diſſembling his reſentment towards the conſpirators, joined the conſuls againſt ANTONY, whoſe power he became jealous of. The battle of *Modena* laſted two whole days. ANTONY loſt it; HIRTIUS was ſlain in the field by OCTAVIUS himſelf; and PANSA expired a few days after, of the wounds he had

(*p*) The proprætor, among the *Romans*, was an officer ſent to govern a province, inveſted with the authority of a pretor, ſomething like our lieutenant governors.

received

received in this action, though not without some suspicion of poison. MÆCENAS was an actor in all this terrible scene, never quitting his master's side, and by his counsel and bravery greatly contributed to the success and glory of that day (*q*).

(*q*) PROPERTIUS, B. ii. Eleg. i. assures us that MÆCENAS was at the siege of *Modena* in the *Macedonian* and *Perusian* wars, the naval fight against the younger POMPEY, and at the battle of *Actium*:

*Quod mihi si tantum*, Mæcenas, *fata dedissent,*
*Ut possem heroas ducere in arma manus;*
*Bellaque resque tui memorarem Cæsaris; & tu*
*Cæsare sub magno cura secunda fores.*
*Nam quoties Mutinam, aut civilia busta Philippos,*
*Aut canerem Siculæ classica bella fugæ,*
*Eversosque focos antiquæ gentis Etruscæ,*
*Et Ptolemæeæ littora capta Phari,*
*Aut regum auratis circumdata colla catenis,*
*Actiaque in sacrâ currere rostra viâ,*
*Te mea Musa illis semper contexerit armis,*
*Et sumpta & posita pace fidele caput.*

The seventh line alludes to the sacking of *Perusia*, a city of ancient *Etruria*, whither MÆCENAS accompanied his master—the eighth line seems to insinuate that he was also with OCTA-

By the death of the two conſuls, OCTAVIUS became commander in chief of both armies. It was then, that he aſpired (though not of a proper age) to the firſt rank in the commonwealth, and, fluſhed with his own conſequence and victory, preſumed to demand the conſular dignity. The ſenate, who dreaded the too growing power of this young ambitious man, refuſed his demand. OCTAVIUS, taking fire at this affront, reconciled himſelf to ANTONY, and together with him and LEPIDUS formed that ſo well-known odious alliance the TRIUMVIRATE. They had an interview

VIUS at the conqueſt of *Egypt*, though VELLEIUS expreſly ſays that MÆCENAS was prefect of *Rome* during thoſe laſt wars—Dum ultimam bello Actiaco, Alexandrinoque Cæſar imponit manum,—tunc urbis cuſtodiis præpoſitus C. MÆCENAS, *&c.*—and ſtifled the conſpiracy of young LEPIDUS.

at

at an iſland of the *Panaro* (*r*), near *Modena*: They were unattended; neither did OCTAVIUS adviſe with MÆCENAS' when he ſubſcribed that horrid proſcription, by which ſo many of the beſt *Roman* citizens loſt their lives.

ANTONY and OCTAVIUS, leaving LEPIDUS at *Rome*, marched againſt BRUTUS and CASSIUS the chief conſpirators. The two armies met near *Philippi*, a city of *Macedonia*; and fought two battles, which were very deſperate, and at firſt uncertain in their events, till fortune, at length, determined in favour of the

(*r*) PANARO is one of the principal rivers of *Modena*, riſing in the *Appenine* mountains, on the borders of *Tuſcany*, from whence it runs N. into the *Modeneſe*, and afterwards divides that dutchy from *Romania*, then turning E. runs through the *Ferrareſe* by the city *Ferrara*, and falls into the *Adriatick* at *Valona*, and is called for that reaſon *Po di Valona*.

TRIUMVIRATE; and the two great and laſt defenders of the *Roman* liberty killed themſelves, to avoid falling into the hands of the conquerors. MÆCENAS greatly ſignalized himſelf in theſe two battles (*s*); and he, who in time of peace was ſo diſtinguiſhed for his luxury and effeminacy, appeared in the fields of *Philippi* covered all over with blood and duſt, and terrible to his enemies.

HORACE, who in his younger years bore arms, was a tribune in the republican army, under BRUTUS and CASSIUS (*t*). He owns himſelf that he loſt both

(*s*) PEDONIUS, in his *Epicedium*, deſcribes the valour of MÆCENAS in the fields of *Philippi*:

*Pulvere in Æmathio fortem videre Philippi;*
*Quam nunc ille tener, tam gravis hoſtis erat.*

(*t*) IT is plain from ſeveral paſſages in HORACE, that he was a tribune in the army of

his

his honour and eſtate on that fatal day.

BRUTUS and CASSIUS, and loſt all his fortune, which obliged him to turn poet.

*Nunc ad me redeo libertino patre natum:*
*Quem rodunt omnes libertino patre natum,*
*Nunc, quia ſim tibi, Mæcenas, convictor; at olim*
*Quod mihi pareret legio Romana tribuno.*

HOR. B. i. Sat. vi.

As for myſelf; a freeman's ſon confeſt;
A freeman's ſon, the publick ſcorn and jeſt,
That now with you I joy the ſocial hour;
That once a *Roman* legion own'd my power.

FRANCIS.

*Unde ſimul primum me demiſere Philippi,*
*Deciſis humilem pennis, inopemque paterni*
*Et laris, & fundi; paupertas impulit audax,*
*Ut verſus facerem.* HOR. B. ii. Epiſt. ii.

Dread *Philippi's* field
Firſt clipt my wings, and taught my pride to yield,
My fortune ruin'd, blaſted all my views,
Bold Hunger edg'd, and Want inſpir'd my Muſe.

FRANCIS.

Poetry in the *Auguſtan* age was not only a more profitable but a more honourable profeſſion than it is in our days.

Reduced to poverty, he found himſelf

Hodie cum nullus ſit poetarum honos, nulla apud principes æſtimatio, magna non tantum rerum inopia premente, ſed mendicitate etiam anguſtantur: Meriones & tibicines dona magnifica ferunt; Poetæ vix ſtipem accipiunt; iſti luxu abundant: hi inedia preſſi fortiter eſuriunt.

LEONHARD. PORCIUS *in dedicat. ad libr. de re pecuniaria antiquorum.*

*Quis tibi Mæcenas? quis nunc erit aut Proculeius?*
*Tunc par ingenio pretium.*

JUVENAL. Sat. vii.

Though HORACE was under a neceſſity of writing for bread, we find nothing of his that has the leaſt air of careleſſneſs and neglect; either becauſe he very prudently ſuppreſſed all his juvenile productions, or that his taſte and genius would not permit him to write but in the moſt beautiful and finiſhed goût. It is likely however that he would not have ſucceeded ſo well but for the great favour of MÆCENAS:

*Neque enim cantare ſub antro*
*Pierio, thyrſumve poteſt contingere ſana*
*Paupertas, atque æris inops, quo nocte dieque*
*Corpus eget. Satur eſt, cum dicit Horatius, ohe!*

JUVENAL. Sat. vii.

Muſt be ſecure from want, if not abound.
Unvex'd with thought of wants which may betide,
Or for to-morrow's dinner to provide.
HORACE ne'er wrote but with a roſy cheek,
His belly pamper'd, and his ſides were ſleak.

CHAR. DRYDEN.

under

under a neceſſity to commence *poet*; and he was more favoured by the *Muſes* than he had been by *Mars* and *Bellona*—his talents recommended him to MÆCENAS, who ever after became his *friend*, his *patron*, and *benefactor*.

ALTHOUGH VIRGIL had not taken up arms againſt the TRIUMVIRATE, he was diſpoſſeſſed of his paternal eſtate, which their ſoldiers ſhared at the fields of *Cremona* and *Mantua* (*u*). The poet, SIDONIUS APOLLINARIS, in his preface to the Panegyric of MAJORIANUS, inſinuates that we owe the works of HORACE to the pardon he obtained through MÆCENAS:

*Et tibi, Flacce, acies Bruti Caſsîque ſecuto,*
*Carminis eſt autor, qui fuit et veniæ.*

(*u*)

L. *Quo te, Mœri, pedes? an, quo via ducit, in urbem?*

M. *O Lycida, vivi pervenimus, advena noſtri,*
*Quod numquam veriti ſumus, ut poſſeſſor agelli*
*Diceret: Hæc mea ſunt; veteres migrate coloni.*

deprived of his patrimony by the centurion ARIUS, applied to POLLIO, to have it restored. This illustrious *Roman* recommended him to MÆCENAS; who not only favoured him with his protection, but even introduced him to OCTAVIUS, from whom he received all the satisfaction he could wish for. VIRGIL became an intimate of MÆCENAS; we are not only indebted to the zeal and encouragement of this patron of the

*Nunc victi, tristes, quoniam fors omnia versat,*
*Hos illi (quod nec bene vertat) mittimus hœdos.*
VIRG. Bucolic. xi.

*L.* Ho, MOERIS! whither on thy way so fast?
This leads to town.
*M.* O LYCIDAS, at last
The time is come I never thought to see,
(Strange revolution for my farm and me)
When the grim captain in a surly tone,
Cries out, Pack up, ye rascals, and be gone.
Kick'd out, we set the best face on't we cou'd,
And these two kids t'appease his angry mood
I bear, of which the Furies give him good.
DRYDEN.

*Muſes*, for the *Georgics*, which VIRGIL dedicated to *Him* from a principle of gratitude, but for the *Æneids* alſo (*x*).

(*x*) MARTIAL celebrates the generoſity of MÆCENAS, and the protection with which he favoured VIRGIL, and gave riſe to the *Æneids*.

*Ingenium ſacri miraris abeſſe Maronis,*
*Nec quemquam tantâ bella ſonare tubâ.*
*Sint Mæcenates, non deerunt, Flacce, Marones,*
*Virgiliumque tibi vel tua rura dabunt.*
*Jugera perdiderat miſeræ vicina Cremonæ;*
*Flebat & abductas Tityrus æger oves.*
*Riſit Thuſcus eques, paupertatemque malignam*
*Reppulit, & celeri juſſit abire fugâ.*
*Accipe divitias, & vatum maximus eſto:*
*Tu licet & noſtrum, dixit, Alexin ames.*
- - - - - - - - - - - - - - - -
*Excidit attonito pinguis Galatea poetæ,*
*Theſtylis & rubras meſſibus uſta genas:*
*Protinus Italiam concepit,* & Arma virumque,
*Qui modo vix Culicem fleverat ore rudi.*
MARTIAL. B. viii. Epig. lvi.

This epigram informs us that MÆCENAS made VIRGIL a preſent alſo of young ALEXIS, who handed drink to him, and is honoured by the poet in his ſecond eclogue. SERVIUS however in his comment upon this eclogue, and APULEIUS *in Apol.* ſay it was POLLIO made VIRGIL this preſent. SERVIUS farther obſerves, VIRGIL was fond of young people, but adds, that

Thus the favours of the Great inſpire and encourage genius, and are productive of the moſt excellent and immortal writings (*y*).

MÆCENAS very warmly eſpouſed the cauſe and intereſts of men of letters: a it was not with any immoral or indecent intentions; and this is agreeable to the character of prudence, for which he was always ſo remarkable.

(*y*) THE protection given to the Literati by men in power, has always retorted honour upon themſelves. What names have been more celebrated than thoſe of AUGUSTUS and MÆCENAS? The gratitude of poets has often outrun received favours—I ſhall take the liberty upon this occaſion to quote a few lines from SIDONIUS APOLLINARIS. He is ſpeaking of OCTAVIUS's generoſity in reſtoring VIRGIL to his patrimony, and the eclogue the poet wrote in acknowledgement,

*Sea rus conceſſum dum largo in principe laudat,*
*Cælum pro terris ruſtica muſa dedit.*
*Nec fuit inferius Phœbeia dona referre:*
*Fecerat hic dominum, fecit & ille Deum.*
Præf. Paneg. major.

freſh

freſh opportunity offered ſoon after: VIRGIL and VARIUS having mentioned HORACE to him, he expreſſed a deſire to ſee him. Let us attend the poet ingenuouſly repreſenting himſelf in this firſt rencontre:

*Felicem dicere non hoc*
*Me poſſum, caſu quod te ſortitus amicum.*
*Nulla etenim tibi me fors obtulit: optimus*
*olim*
*Virgilius, poſt hunc Varius, dixere quid*
*eſſem.*
*Ut veni coram, ſingultim pauca locutus,*
*(Infans namque pudor prohibebat plura*
*profari)*
*Non ego me claro natum patre, non ego*
*circum*
*Me Satureiano vectari rura caballo;*

*Sed,*

*Sed, quod eram, narro. Respondes (ut tuus est mos)*
*Pauca. Abeo; et revocas nono post mense, jubesque*
*Esse in amicorum numero: magnum hoc ego duco,*
*Quod placui tibi, qui turpi secernis honestum,*
*Non patre præclaro, sed vita et pectore puro.*

HOR. L. i. Sat. 6.

Nor yet to Chance this happiness I owe;
Friendship like yours she had not to bestow.
My best-lov'd VIRGIL first, then VARIUS told,
Among my friends what character I hold:

When

When introduc'd, in few and fault'ring
words,
(Such as an *infant modeſty* affords)
I did not tell you my deſcent was great,
Or that I wander'd round my country
feat
On a proud ſteed, in richer paſtures
bred:
But what I really was, I frankly ſaid.
Short was your anſwer in your uſual
ſtrain;
I take my leave, nor wait on you again,
Till, nine months paſt, engag'd and bid
to hold
A place among your nearer friends
enroll'd:
An honour this, methinks, of nobler
kind,
That, innocent of heart, and pure of
mind,

Though

Though with no titled birth, I gain'd his love,
Whoſe judgment can diſcern: whoſe choice approve.

FRANCIS.

HORACE ſays nothing of his pardon for having ſerved with BRUTUS (*z*),

(*z*) AN anonymous writer of an abridgement of the Life of HORACE, pretends that he was taken priſoner at the action of *Philippi*, and was not enlarged till a long time after: two facts, which in my opinion are not founded in truth. As to the firſt, HORACE, who concealed no circumſtance that had ever happened to him, and even confeſſes he threw down his ſhield, Celerem fugam ſenſi, relictâ non bene parmulâ: HORACE, I ſay, makes no mention of his impriſonment. It is, ſecondly, an abſolute miſtake to advance that his pardon was long deferred; ſince he himſelf deſcribes the voyage in which he accompanied MÆCENAS and COCCEIUS the very year after that battle, who were then going to *Brundiſium* to reconcile the differences between ANTONY and OCTAVIUS:

*Egreſſum magna me accepit Aricia Româ.*
\- - - - - - - - - - - - -
*Millia tum pranſi tria repimus, atque ſubimus*

but

but this we may eaſily ſuppoſe he obtained, from his great friendſhip and

*Impoſitum ſaxis late candentibus Anxur.*
*Huc venturus erat Mæcenas optimus, atque*
*Cocceius, miſſi magnis de rebus uterque*
*Legati, averſos ſoliti componere amicos.*

HOR. B. i. Sat. v.

Leaving imperial *Rome*, I took my way
To poor *Aricia*,
- - - - - - - - - - - - - -
then after dinner creep
Three tedious miles, and climb the rocky ſteep,
Whence *Anxur* ſhines. MÆCENAS was to meet
COCCEIUS here, to ſettle things of weight;
For they had oft in embaſſy been join'd,
And reconcil'd the maſters of mankind.

FRANCIS.

It is therefore with great propriety I have fixed the acquaintance of MÆCENAS with HORACE before the voyage to *Brundiſium*, and ſoon after VIRGIL (for it was he who firſt ſpoke of HORACE to him) had been recommended to this favourite miniſter. Noble minds are ſtrangers to envy. VIRGIL, far from being jealous of the great poets his cotemporaries, was even content to ſhare the favours of MÆCENAS along with them. There were, and indeed are, but a few of ſo generous a diſpoſition. We have one example, that of NEMESIUS towards CALPURNIUS, both * paſtoral poets in the reign of CARUS and his ſons. NEMESIUS roſe to great preferments and was in high favour with his emperor: "His

intimacy

intimacy with MÆCENAS; whoſe friends ſoon became the favourites of OCTAVIUS: this was the fate of HORACE; his wit and abilities endeared him to the PRINCE, as they had done before to the FAVOURITE. *

AFTER the battle of *Philippi* ANTONY went into the Eaſt, where he fell in love with CLEOPATRA. While he

" ſucceſs, ſays MAIRAULT an elegant tranſla-
" tor of theſe poets, did † not prevent his in-
" tereſting himſelf for CALPURNIUS, who had
" talents equal to his own, though not attended
" with the ſame good fortune; for poor CAL-
" PURNIUS was reduced to the greateſt miſery.
" —He was both his rival and benefactor."—

* Fuit ex Africa Carthaginienſis Aurelius Olympius Nemeſianus, tantæ fuit autoritatis, ut cum eo Numerianus imperator doctiſſimus in poetica facultate certaverit.

† Ovilius Titus Calphurnius Siculus Bucolica ſcripſit, floruit Charo principe & filiis Charino & Numeriani Cæſaribus, Anno Chriſti circiter 288. Inopem ſe ipſe ſuo carmine fuiſſe oſtendit.

Lil. Gyrald. de poet. Hiſtor. Dialog. iv. p. 256.

was

was in *Egypt* with his miſtreſs, FULVIA his wife, piqued at OCTAVIUS for having repudiated her daughter, took up arms in *Italy*; and engaged LUCIUS ANTONY, her huſband's brother, to her aſſiſtance. OCTAVIUS beſieged them in *Peruſia* (*a*), and after a long ſiege obliged them to ſurrender. MÆCENAS was preſent at the ſiege, and upon that occaſion gave freſh proofs of his courage, as well as military knowledge.

OCTAVIUS at length made preparations to carry on a war againſt the younger POMPEY, who was at ſea commanding the fleet: but well apprized of his ſtrength, and that he was aim-

(*a*) PERUSIA, now *Perugia*, a very old city in *Tuſcany*, midway between *Rome* and *Florence*.

ing at an alliance with M. ANTONY, he feared to have them both to cope with. To be armed therefore againſt ſuch an event, he, by the interpoſition of MÆCENAS, contracted and married (though contrary to his inclination) (*b*) SCRIBONIA, ſiſter of SCRIBONIUS LIBO, POMPEY's father-in-law, thinking by ſuch an alliance to engage POMPEY ſtrongly in his intereſt in caſe he ſhould ſtand in need of him (*c*): a remarkable inſtance

(*b*) OCTAVIUS divorced SCRIBONIA a year after his marriage, on the very day ſhe was brought to bed of JULIA. He had married her out of policy, and parted with her on pretences that ſhe had been imprudent in her conduct; but it was in fact becauſe he had no farther occaſion for POMPEY's alliance: or, as SUETONIUS ſays, becauſe ſhe could not bear the criminal converſation that paſſed between her husband and LIVIA; & dimiſſam Scriboniam, quia liberius doluiſſet nimiam potentiam pellicis, *&c.* c. 69. *Life of Auguſtus.*

(*c*) Επεςελλε Μαικηνα συνδεσθαι Σκριβωνια τη Δι-βωνος αδελφη τω κηδευονι Πομπηϊῳ, ἱν' εχοι και τηνδε αφορμην εις διαλυσεις ει δεησειε. APPIAN.

of

of the policy of the prince; whose only ruling paſſions, were intereſt and ambition.

THE miſunderſtandings between ANTONY and OCTAVIUS broke out afreſh. Three illuſtrious *Romans* (*d*), POLLIO, MÆCENAS, and COCCEIUS undertook to reconcile them, and were named for that purpoſe, the Triumvirate. The choice could not have fallen upon men of greater abilities and better underſtanding. They heartily concurred in their endeavours, to cruſh the ſeeds of theſe diſſentions, and they ſucceeded to their wiſh. *Brundiſium* was the place

(*d*) Ὧν ὁ στρατὸς ὁ τῦ Καισαρὸς αισθανομενοι, πρεσβεις εἱλοντο τῦς αυτῦς ες αμφοτερῦς, κ. τ. λ. Κοκκηϊον μεν ὡς κοινον αμφοιν, εκ δε των Αντωνιῦ Πολλιωνα, και Μαικηναν εκ των Καισαρος.

APP. *De bell. civil.* l. v.

appointed for the negotiation; and, in order to give it the greater ſtrength and weight, it was agreed upon by all parties, that an alliance ſhould be concluded between the two rivals. OCTAVIA, the ſiſter of OCTAVIUS, had juſt about that time loſt her huſband MARCELLUS; ſhe was to marry ANTONY, to which her brother readily conſented.

The troops of OCTAVIUS and ANTONY, by this means become allies in the field, expreſſed their ſatisfaction; and their loud repeated acclamations, and rejoicings, continued a whole day and a night. VIRGIL, HORACE, VARIUS, HELIODORUS, and ſeveral other Literati, accompanied MÆCENAS in this expedition to *Brundiſium*. The important affairs with which this able negociator was entruſted, were no interruptions to his natu-

ral

ral and uſual gaiety: His employments, no way ſuperior to his genius, never turned his attention from the Muſes, or diverted him from his converſation and intercourſes with men of letters. HORACE has given a very humorous deſcription of this voyage (*e*).

THUS OCTAVIUS and ANTONY became once more reconciled; but it was ſuch a reconciliation as the great are uſed to, who are ever ready to ſacrifice their friendſhip to the leaſt ap-

(*e*) WE have already taken notice of HORACE's journey from *Rome* to *Brundiſium*, Note (*r*). APPIAN in Book v. ſays MÆCENAS was nominated by OCTAVIUS, POLLIO by ANTONY, and COCCEIUS by both, to accommodate their differences, but ſpeaks not a word of FONTEIUS CAPITO. COCCEIUS, great grandfather of the emperor NERVA, was an eminent lawyer, and equally the friend of OCTAVIUS and ANTONY.

pearances of intereſt. This ſoon happened. Their good underſtanding was but of ſhort duration: how could it poſſibly be otherwiſe with two competitors for ſovereign power? ANTONY, a few years after, re-exaſperated againſt OCTAVIUS upon ſome reports that had been propagated, ſailed towards *Italy* with three hundred ſhips. The affairs of OCTAVIUS became deſperate; he was waging a diſadvantageous war againſt POMPEY the younger, and was ſtill in greater awe of ANTONY (*f*). In this perilous juncture he ſent MÆCENAS to him, to endeavour by gentle

(*f*) Ὧν ὁ ϛραῖος ὁ τῦ Καισαρος αισθανομενοι, πρεσβεις εἱλοντο τους αυτους ες αμφοτερους, οἱ τα μεν εγκληματα αυτων επεσχον, ὡς ϗ κριναι σφισιν, αλλα διαλλαξαι μονον ἠρημενοι, σφισι δ' αυτοις προσελομενοι, Κοκκηϊος μεν ὡς κοινον αμφοιν, εκ δε των Ανϛωνιε Πολλιωνα, και Μαικηναν εκ των Καισαρος, εγνωσαν Καισαρι και Ανϛωνιῳ προς αλληλους αμνηϛιαν ειναι των γιγνομενων, και φι-

means

means, to remove such new grievances, as might have given occasion for any fresh rupture between them. Had this negotiation miscarried, OCTAVIUS determined to have quitted his maritime enterprize, and to have collected his whole force by land; but he had trusted his interests in very able hands; the eloquent and active minister was perfectly well acquainted with his business, and soon freed OCTAVIUS from his disquietude, by declaring ANTONY would join him against POMPEY.

PLUTARCH relates the story differently: ANTONY, says he, not being

λιαν ες το μελλον, ὑποφυως δε Μαρκελλᾳ τεθνεωτος, ὁς την αδελφην Καισαρος ειχεν Οκταϋιαν, εδικαιων οἱ διαλλαχθαι την Οκταϋιαν Αντωνιῳ τον Καισαρα εγγυησαι, και ὁ μεν αυτικα ενηγγυα, και ησπαζοντο αλληλους, και βοαι παρα τᾳ στρατᾳ και ευφημιαι ωρος ἑκατερον αυτων ησαν απαυστοι δι' ὁλης τε της ἡμερας και ανα την νυκτα πασαν.

APP. l. v. *Civil.* p. 367.

received at *Brundiſium*, arrived with his fleet in the harbour of *Tarentum*. OCTAVIA, who accompanied him in this voyage, begged leave to pay a viſit to her brother, which was granted. She met OCTAVIUS on the way, and (ſeconded by MÆCENAS and AGRIPPA) very pathetically complained of her unhappy ſituation, in caſe of a breach between her huſband and her brother. OCTAVIUS, moved by his ſiſter's tears, and by his friends perſuaſions, went to *Tarentum* (*g*) and there concluded a treaty with ANTONY as little durable as the reſt.

OCTAVIUS, diſengaged from his fears, and ſtrengthened by the alliance of AN-

(*g*) TARENTO, now a ſmall city in the kingdom of *Naples*, having an harbour in the gulf of *Otranto*, near the mouth of the *Tara*.

TONY and LEPIDUS, renewed the war with POMPEY, and would have invaded *Sicily*: but he was disappointed in his designs by a violent tempest, which put his fleet into great disorder. MÆCENAS had share in these dangers; and OCTAVIUS, apprehending the news of this disappointment, together with the scarcity of provisions, might raise new commotions at *Rome*, where POMPEY's cause seemed to be most favoured, upon account of his father's character, sent his favourite thither, to keep them to their duty.

OCTAVIUS, having refitted his fleet the year after, returned into *Sicily*, with AGRIPPA and MÆCENAS. AGRIPPA overcame DEMOCHARES, who commanded a separate body of troops for

POMPEY; POMPEY beat OCTAVIUS. *Rome* was at this time in ſome confuſion; a few turbulent ſpirits were plotting new miſchiefs. OCTAVIUS ſent MÆCENAS thither, in order to appeaſe thoſe troubles, and to puniſh the ring-leaders; we know very little of this affair from hiſtory with any degree of certainty. As ſoon as he had ſucceeded in his commiſſion, MÆCENAS return'd to the fleet, and was preſent at the laſt battle which POMPEY gave OCTAVIUS near the promontory of *Pelorus* (*b*). The victory was chiefly owing to the valour and addreſs of AGRIPPA. MÆCENAS however ſignalized himſelf in this battle, and had a ſhare in the glory. He was both the ſoldier and command-

(*b*) A promontory of *Sicily*, now called *Capo di Faro*.

er on that important day, having himſelf ſet fire to the enemies ſhips, moſt of which were either burnt or ſunk (*i*). POMPEY, who a little before was at the head of three hundred and fifty ſhips, was now obliged to make the beſt of his way towards *Aſia*, with ſix or ſeven ſhips only, and was ſlain by ANTONY's order at *Miletus* (*k*). The ſame year, LEPIDUS, whom OCTAVIUS had commanded up to his ſuccour, and had paſſed out of *Africa* into *Sicily*, finding himſelf at the head of twenty legions, after the defeat of POMPEY, poſſeſſed

(*i*) PEDONIUS in his *Epicedium*, Elegy firſt, obſerves that MÆCENAS gave great proofs of his courage at the laſt battle fought againſt the younger POMPEY:

*Illum piſcoſi viderunt ſaxa Pelori*
*Ignibus hoſtilis tradere ligna ratis.*

(*k*) Now *Melazzo*, a town ſituated on a bay of the *Archipelago*, ſixty-one miles S. of *Smyrna*.

himſelf

himſelf of *Meſſina*, and formed the deſign of reducing the whole iſland to his obedience; but his ſoldiers deſerted, and went over to OCTAVIUS, who degraded, and ſtripped him of all his employments.

THOUGH MÆCENAS was very uſeful to OCTAVIUS during the civil wars, as he was his privy counſellor in conjunction with AGRIPPA, he was nevertheleſs frequently ſent to *Rome*, of which he was prefect as well as of all *Italy*. The prefect (*l*) was one of the chief magiſ-

(*l*) HORACE in his Odes ſpeaks of MÆCENAS as a magiſtrate,

*Tu civitatem quis deceat ſtatus*
*Curas, & urbi ſolicitus times.*

HOR. B. iii. Ode xxix.

But you for *Rome's* imperial ſtate
Attend with ever watchful care.

FRANCIS.

traies

trates of *Rome*. He had the ſole management of affairs when the conſuls and emperors were abſent; was entruſted with the regulation of civil matters' proviſion, buildings, ſhipping; all crimes, whether committed in the city, or within a hundred miles round, came immediately under his cognizance, and he condemned to death without appeal. How great and extenſive muſt have been the capacity of this man, who could, and did, ſo well diſcharge his duty through a multiplicity of offices of ſuch dignity and importance! Never did magiſtrate acquit himſelf ſo honourably as MÆCENAS: *Rome* was ſecure during his adminiſtration; he ſpared the lives of his fellow citizens, nor ever committed the leaſt injuſtice (*m*).

(*m*) SENECA, who cannot be ſuſpected of flattering MÆCENAS, admires his ſweetneſs and

THE peace which then ſubſiſted was not built on a ſolid foundation. OCTAVIUS and ANTONY were both of them too aſpiring to be ſincere. Directed by policy, and influenced by the circumſtance of their affairs, they became ſometimes jealous, reſerved, and ſuſpicious—at others again free, open, and confident. OCTAVIUS at length, wiſely judging of ANTONY by his former conduct, rather choſe to come to an open rupture, and to throw off the maſk, than to keep up a pretended friendſhip, which was conſtantly expoſ-

humanity of behaviour while a magiſtrate. Maxima laus illi tribuitur manſuetudinis: pepercit gladio, ſanguine abſtinuit: nec ullâ aliâ re quod poſſet, quam licentia, oſtendit. SENEC. Epiſt. cxiv. It is remarkable that this cenſor never ſpeaks well of MÆCENAS, but he makes ſome ill-natured reflection at the ſame time.

ing

ing him to the ſecret machinations of his enemy. ANTONY had been propoſed as conſul for the enſuing year: the ſenate, at the ſolicitations of OCTAVIUS, reverſed the election, and declared war againſt CLEOPATRA: ANTONY, on the other hand, divorced the prudent OCTAVIA; and great preparations were made on both ſides to carry on hoſtilities. The battle of *Actium* (*n*) decided the quarrel; the fleet of OCTAVIUS, commanded by AGRIPPA, gained a compleat victory. MÆCENAS was there (*o*). We cannot preciſely de-

(*n*) A promontory of *Epirus* now called Cape of *Figalo*.

(*o*) THE firſt Ode of the Epodes of HORACE informs us that MÆCENAS was to go on board of OCTAVIUS's gallies, in order to attack ANTONY's men of war:

*Ibis Liburnis inter alta navium,*
*Amice, propugnacula.*

termine

termine what poſt he held; but his

*Paratus omne Cæſaris periculum*
*Subire,* Mæcenas, *tuo.*

While you, my brave illuſtrious friend,
Would CÆSAR's perſon with your own defend:
And ANTONY's high-tower'd fleet,
With light *Liburnian* galleys fearleſs meet.
FRANCIS.

Some however doubt whether he ever quitted *Rome*. APPIAN, B. v. *De bellis civil.* aſſures us, that MÆCENAS having convicted young LEPIDUS of the plot againſt OCTAVIUS, ordered him to be conducted to *Actium*, where the prince then was.

IF this be true, it is plain, MÆCENAS could not have been preſent at that battle, ſince he muſt at that very time have been at *Rome* attending on his office of prefect. But VELLEIUS, B. ii. c. 88. ſays LEPIDUS conſpired againſt OCTAVIUS, while he was engaged in this laſt war, Dum ultimam bello Actiaco Alexandrinoque Cæſar imponit manum, &c. MÆCENAS might therefore have been in that action, and return afterwards to his office, while OCTAVIUS was purſuing ANTONY, and carrying the war into *Egypt*. PEDONIUS, who lived at that time, puts an end to this diſpute. He paints the valour of his hero in that famous affair:

*Cum freta Niliacæ texerunt lata Carinæ,*
*Fortis erat circum, fortis & ante ducem.*
*Militis Eoi fugientis terga ſecutus,*
*Tertius ad Nili dum fugit ille caput.*

*Epiced.* Eleg. i.



courage

courage and bravery were celebrated; he purſued ANTONY and CLEOPATRA, who fled towards *Peloponneſus*, and thence into *Egypt*. After this victory, which gave OCTAVIUS the empire of the world, MÆCENAS returned to his former poſt of *prefect*. The victorious troops, enraged at their being diſbanded without receiving the reward they expected, mutinied at *Brundiſium*. OCTAVIUS, fearing they would not regard MÆCENAS as he was of the equeſtrian order only, ſent AGRIPPA into *Italy* on ſome other pretext; but he was obliged to go thither in perſon, and his preſence quieted the tumult. DONATUS, in his life of VIRGIL, tells us it was then that OCTAVIUS attended to the reading of the *Georgics*, in *Atella* (*p*)

(*p*) NEAR the preſent S. *Arpino*.

a city

a city of *Campania*, at which MÆCENAS was alſo preſent, and aſſiſted his friend VIRGIL in reading alternately with him: We may obſerve with SUETONIUS (*q*), that this prince, amidſt all the troubles of civil war, never forgot to cultivate the *belles lettres*, but honored men of learning with his favor and attention, whenever they read over their works to him, whether they were in proſe or in verſe.

AFTER OCTAVIUS had ſettled his affairs in *Italy* and *Rome*, he ſailed for *Syria*, with the deſign of attacking *Egypt*, and left MÆCENAS and AGRIPPA at *Rome*, to govern in his abſence.

(*q*) INGENIA ſeculi ſui omnibus modis fovit. Recitantes & benigne & patienter audivit, nec tantum carmina & hiſtorias, ſed & orationes & dialogos. SUETON. *Life of Auguſtus*, Chap. 89.

He even gave them an unlimited power to open all letters he ſhould ſend, either to the ſenate, or to private perſons, with a full liberty to make ſuch alterations in them, as they ſhould think proper; they were farther inveſted with an authority to iſſue out edicts in his name, in caſe of neceſſity: and in order to enforce their adminiſtration, He delivered them his ſignet, on which the figure of a ſphinx was impreſt (*r*). The wits

(*r*) PLINY, B. xxxvii. c. 1. ſpeaks of this ſeal of AUGUSTUS. He at firſt had the impreſſion of a ſphinx on it. Divus Auguſtus, ſays PLINY, inter initia ſphinge ſignavit. Duas in matris annulis jam indiſcretæ magnitudinis invenerat. Altera per bella civilia, abſente eo, amici ſignavere epiſtolas & edicta—non infaceto lepore accipientium, ænigmata adferre eam ſphingem—Auguſtus poſtea ad evitanda convicia ſphingis, Alexandri magni imagine ſignavit. SUETONIUS ſays, In diplomatibus libelliſque & epiſtolis ſignandis, initio ſphinge uſus eſt: mox imagine magni Alexandri: noviſſime ſuâ, Dioſcoridis manu ſculptâ, quâ ſignare inſecuti quo-

of thoſe days diſplayed their talents upon that occaſion. This ſphinx, ſaid they, portends riddles. To prevent theſe railleries, OCTAVIUS changed his ſeal, and had the figure of ALEXANDER the Great, and afterwards his own engraved upon it (*s*).

THE device with which MÆCENAS ſometimes ſealed his public inſtruments was a FROG (*t*). The people dreaded

que principes perſeveraverunt. DION confirms what SUETONIUS writes upon that ſubject. The ſucceeding emperors imitated AUGUSTUS in this, excepting GALBA. Hic canem ex prora navis proſpectantem, ſignum a majoribus ſuis acceptum, uſurpavit. DION, B. li.

(*s*) Διπλην γαρ δη σφραγιδα, ἡ μαλιστα τοτε εχρησατο, επεποιηλο, σφιγξα εν εκαλερᾳ ὁμοιαν εκλυπωσας, ὑστερον γαρ την εικονα την εαυλȣ εγλυψας, εκεινη τα πανλα εσημαινετο. DION. B. li.

(*t*) PLINY, Book xxxvii. of his natural hiſtory, takes notice of the ſeal of MÆCENAS,

this

this animal, becauſe it was very often annexed to his tax bills. As MÆCENAS was a man of uncommon ſenſe, it was preſumed he never did a thing inconſiderately. Many were of opinion that he had ſome hieroglyphical meaning in this. SUETONIUS relates the following ſtory (*u*): OCTAVIUS, when a little the impreſſion of which was a frog. Quin etiam Mæcenatis rana, per collationem pecuniarum, in magno terrore erat.

Mæcenas ranam ſculptam ſibi habuit; at in publicis annulo regio haud dubie utebatur. Creditur enim Auguſti fuiſſe cancellarius: ut ejus familiaris Horatius innuit, à frequente amico rogatus, ut apud Mæcenatem ſuffragaretur:

*Inprimat his cura Mæcenas ſigna tabellis.*
*Dixeris, Experiar: Si vis, poteſ.*

Dio Caſſius addit, Auguſtum promiſcue ſigillum præcipuum credidiſſe Mæcenati & Agrippæ; & tantum tribuiſſe ambobus, ut literas ad ſenatus ſcriptas vel alio, impune relegerent & immutarent. GUID. PANCIROLLI *lib. Rerum memorabilium*, tit *De legatis: in Salmuth. com.*

(*u*) CUM primum fari cœpiſſet in avito ſuburbano obſtrepentes forte ranas ſilere juſſit; atque

boy, being at his grandfather's country-ſeat, ordered the frogs to hold their croaking, which (as it was reported) they immediately obeyed, and were ever after ſilent in that place, as the frogs of *Seripho* (*w*) are ſaid to be; of which PLINY gives us an account (*x*). It was in alluſion to this fable, which flattered the vanity of OCTAVIUS, that MÆCENAS choſe a frog for his ſeal, which became (on account of this miraculous event) the emblem of diſcretion, for which this illuſtrious favourite was remarkable. Others again were of opinion, that this amphibious animal was

ex eo negantur ibi ranæ coaxare. SUETON. *Life of Auguſtus*, chap. 94.

(*w*) ONE of the Cyclade iſlands in the *Archipelago*, called *Serfino*.

(*x*) MUTÆ ſunt etiam (*viz.* Ranæ) nunc in Seripho inſula. L. viii. c. 58.

ſymbolical

ſymbolical of the power he was inveſted with, both in land and ſea affairs.

ANTONY, finding he was irrecoverably undone, diſpatched himſelf. CLEOPATRA, to avoid being carried away in triumph, ordered an aſpick to be applied to her arm, and was ſtung to death. While theſe things were tranſacting in *Egypt*, M. LEPIDUS, ſon of the TRIUMVIR and of JUNIA, BRUTUS' ſiſter, a young man, ſays VELLEIUS (*y*), of a good figure, but of a weak judgment, formed a deſign to murder OCTAVIUS on his return to *Rome*; but this was

(*y*) DUM ultimam bello Actiaco Alexandrinoque Cæſar imponit manum, M. Lepidus juvenis, forma quam mente melior: Lepidi ejus, qui triumvir fuerat reip. conſtituendæ, filius, Junia Bruti ſorore natus, interficiendi, ſimul in urbem revertiſſet, Cæſaris conſilia inierat. VELLEIUS PATERCULUS, B. ii. chap. 88.

prevented by the vigilance of the *prefect*: MÆCENAS very narrowly watched the motions of this imprudent man; and judging it upon the like occaſions to be more ſafe and politic to act, rather than to deliberate, had him ſecured, and without any noiſe or diſturbance ſtifled the plot, and cruſhed the ſeeds of a freſh civil war, in the very bud. LEPIDUS received a puniſhment due to ſuch imprudence and temerity.

OCTAVIUS, having reduced *Egypt* to a province, returned into *Italy* towards the middle of the ſummer. He entered *Rome* in triumph, and the temple of JANUS was now locked up by his command, after having been kept open two hundred years. It was then, ſays SUE-

TONIUS (*z*), that he reflected on the repeated reproaches made him by ANTONY, with being the only perſon who oppoſed the re-eſtabliſhment of the common-wealth; and that he deliberated whether he ſhould reſtore liberty again to the *Romans*. It is much queſtioned, however, whether he thought ſeriouſly of the matter. Princes of OCTAVIUS' complexion can eaſily conceal their ſentiments, nor is it an eaſy matter to pry into their ſecret intentions. Be this as it will, he conſulted AGRIPPA and MÆCENAS, his two intimate friends, upon this remakable occaſion (*a*). AGRIPPA

(*z*) DE reddenda republica bis cogitavit; primo poſt oppreſſum ſtatim Antonium, memor objectum ab eo ſibi ſæpius, quaſi per ipſum ſtaret, ne redderetur. SUETON. *Life of Auguſtus*, chap. 28.

(*a*) VIRGIL, according to DONATUS, was conſulted upon this important affair by OCTA-

perſuaded him generouſly to reſign the ſovereignty, and to ſhew by his moderation that he had only taken up arms to revenge the death of CÆSAR. Nor did he forget to repreſent, by various examples, the dangers and fatal conſequences of monarchy, which is ſo diſguſtful to a republican ſpirit. But MÆCENAS, conſulting nothing but the *prince's* intereſt, painted the riſques of an abdication in the ſtrongeſt colors. He farther obſerved, that the very ſons and friends of thoſe whom he had been obliged to ſacrifice, would loſe no opportunity of attacking and perſecuting him, as ſoon as they found themſelves upon a level with him; that having put

VIUS—but this fact has the leſs weight, as we can find no authority for it among the ancient writers.

an end to the civil wars, and quieted the minds of the people, he had juſtly a right to the imperial dignity; and that the great and vaſt empire, now required one chief only to maintain peace and order; that although that ſtep had coſt the great JULIUS his life, it was owing to his proud and haughty demeanour, an error which, no doubt, OCTAVIUS would moſt carefully avoid. OCTAVIUS, after having heard their opinions, admired the frankneſs of AGRIPPA, but preferred the advice of MÆCENAS (*b*). It no doubt coincided with his own private wiſhes; for we find him acting the ſame farce over again, two years after, in the ſenate houſe, when he affected to reſign the purple. It would have ſtartled

(*b*) Τα δε δη τυ Μαικηνυ μαλλον ἑιλετο. DION.

him,

him, had they taken him at his word; but he was ſecure: the ſenators, though they greatly wiſhed it, did not dare to declare themſelves, but meanly entreated him to continue their ſovereign.

I RETURN to MÆCENAS. Some modern writers would intimate that policy and ſelf-intereſt only were the chief motives which induced him to give OCTAVIUS this advice, as if truth and ſincerity were incompatible among courtiers: That MÆCENAS was moved to it from a natural inclination to luxury and effeminacy, and from his apprehenſions of public cenſure in a republican government. But there is not the leaſt foundation for ſuch a conjecture; neither is it ſupported by the authority of any one ancient writer. How can we

ſuſpect

ſuſpect MÆCENAS of ſuch a puſillanimity, when we know, he himſelf preſſed OCTAVIUS to conſtitute a cenſor, in order to examine into the families, fortune, and conduct of the ſenators and knights, of which number he was? He moreover laid down very excellent rules and inſtructions how to govern, and told him, the only way to accuſtom the *Romans* to his dominion, and to inſure his own ſafety, was to make them his friends, a *guard* by far more ſecure than that of his *ſoldiers*; and that this was eaſily attainable, provided his conduct was modeſt and virtuous, that he raiſed no new impoſts, nor condemned any perſon for a fault, which he might himſelf be charged with; in ſhort, if he behaved towards his ſubjects, in the manner he would chooſe to be treated himſelf was

he in the ſame condition. This able confident farther adviſed him to iſſue out orders, that the ſons of knights and ſenators ſhould from their infancy be well inſtructed in the *belles lettres*, and as they advanced farther in years, ſhould be taught to ride and all ſuch other exerciſes as became the young nobility; for which purpoſe he ſhould engage learned men, and different maſters into his pay: from ſuch a good education, he might always expect the greateſt employments would be diſcharged with honour, as they would then be filled by perſons equal to ſuch important truſts. As to the title OCTAVIUS was to aſſume, he obſerved, that of *king* was hateful to the *Romans*, and was therefore to be rejected; that of *Dictator* had been

fatal to his great-uncle; he might there-
fore be content with that of *Imperator*,
a title the ſoldiers gave their victorious
generals. OCTAVIUS did ſo, and found
his account in it; to MÆCENAS he was
indebted for all the *glory* and *felicity* of
his reign: Nor were the arts and ſci-
ences which he protected the leaſt or-
naments of it: Poetry eſpecially, which
was his chief amuſement, was carried
at that time to its utmoſt perfection and
beauty, by the encouragement of this
learned and judicious prince, who in
this, as well as every other particular,
followed the example of his dear *Fa-
vorite.*

IN 725, the ſenate confirmed new
honours on OCTAVIUS, and conferred
upon him the title of AUGUSTUS. We
ſhall

shall henceforth call him by that name only.

PEACE reigned every where; and MÆCENAS (*d*), having no farther employment in the government of *Rome* (*e*)

(*c*) ATAVUS tuus Augustus, M. Agrippæ Mitylenense secretum, C. Mæcenati urbe in ipsa, velut peregrinum otium permisit, quorum alter bellorum socius, alter Romæ pluribus laboribus jactatus, ampla quidem, sed pro ingentibus meritis præmia acceperunt—Avus meus Augustus, Agrippæ & Mæcenati usurpare otium post labores concessit. TACIT. B. xiv. c. 53, 55.

(*d*) HORACE refers what he says in his third book, Ode viii, to this peaceable time, when MÆCENAS was no more prefect of *Rome*. He invites MÆCENAS to enjoy his ease, and to think no more of business;

*Mitte civiles super urbe curas:*
*- - - - - - - - -*
*Negligens, ne quà populus laboret,*
*Parce privatus nimium cavere:*
*Dona præsentis rape lætus horæ,*
*Linque severa.*

perfectly

perfectly enjoyed the *otium cum dignitate*, a happy retirement, chiefly conſecrated to his pleaſure which conſiſted in ſtudy (*e*). The greateſt

No more let *Rome* your anxious thoughts engage,
- - - - - - - - - - - - - - -
No more the public claims thy pious fears,
Be not too anxious then with private cares,
But ſeize the gift the preſent moment brings,
Thoſe fleeting gifts, and leave ſeverer things.
FRANCIS.

(*e*) MÆCENAS was not ſtinted in his hours for reading; but, in imitation of SCIPIO, LÆLIUS, and a great many other celebrated *Romans*, ſtudied the *belles lettres* all his life. Poetry was his favourite ſtudy. He felt all the beauty and advantages of it, as the philoſopher CLEANTHES did of old, according to SENECA: Nam (ut dicebat Cleanthes) quemadmodum ſpiritus noſter clariorum ſonum reddit, cum illum tuba per longi canalis anguſtius tractum, patentiore noviſſimè exitu effudit: ſic ſenſus noſtros clariores carminis arcta neceſſitas efficit. Eadem negligentius audiuntur, minuſque percutiunt, quamdiu ſoluta oratione dicuntur: ubi acceſſere numeri, & egregium ſenſum adſtrinxere certi pedes, eadem illa ſententia velut lacerto excuſſa torquetur.
SENEC. Epiſt. cviii.

JULIUS SCALIGER, in his preface on poetry, looks upon thoſe who deſpiſe this heavenly art, as a parcel of ſtupid and malevolent wretches.

greateſt

poets, orators and philoſophers of that age were his conſtant companions. He agreeably paſſed his time in their company. He contracted no new or accidental acquaintance, nor would enter into familiarity without a thorough knowlege of the perſon and his character (*f*). Buffoons and ſuch like infa-

Qui illam [poeſin] agreſti & aſpero ſupercilio damnant, bruti homines, ne in hominum quidem cenſu reponendi ſunt—& memineris iſtas bonæ famæ hirudines ideo vociferari, ut ne quod eis deeſt adſit nobis. We have to this day a ſet of theſe ignorant and envious animals, who, having no taſte or reliſh for poetry themſelves, inſolently deſpiſe it as an art—Riches and titles are generally the lights which dazzle the eyes of theſe enemies of the Muſes.—Others again, ſcrupulouſly nice (for poetry has her adverſaries of different kinds) cannot ſuffer her ſprightlineſs and gaities. They even condemn the moſt inſtructive tragedies, and moral comedies. This opinion proceeds from nothing but an enthuſiaſtic folly, which has already been often ridiculed.

(*f*) THAT MÆCENAS took the wiſeſt precaution in the choice of his friends, before he

mous

mous gentry were his averſion——Men of wit his delight; provided they behaved with good manners and politeneſs. Meanneſs of birth was no bar to his friendſhip. Little dazzled with riches or the glory of title, he preferred *ability*, *learning* and *probity*. As he took ſuch ſenſible precautions, we may eaſily conclude that his friends were few but choſen, and of very diſtinguiſhed merit; and that he was not ſubject to change or withdraw his friendſhip where he had once beſtowed it. Steddy and determined in

became prodigal of his favours, HORACE affords ſeveral paſſages to prove this,

*Difficiles aditus primos habet.*
HOR. B. i. Sat. ix.

*Paucorum hominum, & mentis bene ſanæ.*
Ibid.

*Præſertim cautum dignos adſumere, prava*
*Ambitione procul.* Id. B. i. Sat. vi.

*Cum referre negas, quali ſit quiſque parente*
*Natus, dum ingenuus.* Ibid.

his choice, he never ceaſed loading thoſe with favours, whom he once judged worthy of his regard and notice. Far unlike thoſe miſerable wretches, whoſe treaſures never ſee the light, he knew how to enjoy his riches with credit. Poets in particular were his chief favourites, becauſe himſelf was a lover, and was beloved of the Muſes.

VIRGIL held the firſt place in his friendſhip; this inimitable poet claimed precedency not only on account of the ſublimity of his genius, but becauſe of his integrity and honeſty. MÆCENAS ſaw theſe excellent qualities; he protected him (as was before obſerved) againſt the uſurpers of his patrimony, and generouſly procured him the happy ſituation, with which the muſes were ſo well

well delighted; and which inſpired him to compoſe thoſe celebrated writings, which did honour to the age, and to the *Roman* language.

MÆCENAS was exceſſively fond of HORACE, whoſe wit and humour was inimitable; he loaded him with favours, and made him a preſent of a country-ſeat among the *Sabines* (*g*). HORACE

(*g*) HORACE knew the bound of his deſires, and well content with what he owed to the bounty of MÆCENAS, aſked not avariciouſly for more, though ſure of being gratified:

*Nec* (ſays he) *ſi plura velim, tu dare deneges.*
HOR. B. iii. Ode xvi.

He knew by his own experience, that a decent *modicum* was ſufficient to make a philoſopher happy:

*Non ebur, neque aureum*
*Mea renidet in domo lacunar:*
. . . . . .
*At fides, et ingenî*
*Benigna vena eſt: pauperemque dives*

was ſenſible of his obligations to that miniſter: his works are full of acknowledgements, and every where expreſs the bounty of his benefactor. PROPERTIUS was alſo in favour with MÆCENAS (*b*), and always conſulted him about his writings.

*Me petit: nihil ſupra*
*Deos laceſſo: nec potentem amicum*
*Largiora flagito,*
*Satis beatus unicis Sabinis.*

Nor here an iv'ry corniſh ſhines,
Nor columns of *Hymettian* mines
Proudly ſupport their citron beams,
Nor rich with gold my ceiling flames:
. . . . . .
Yet with a firm and honeſt heart,
Unknowing or of fraud or art,
A liberal vein of genius bleſt,
I'm by the rich and great careſt.
My patron's gift, my Sabine field
Shall all his rural plenty yield;
And happy in that rural ſtore,
Of heav'n and him I aſk no more.

FRANCIS.

(*b*) PROPERTIUS, in many parts of his works, publiſhes the friendſhip MÆCENAS had for him:

AMONGST

AMONGST his illuſtrious companions were VALGIUS and POLLIO, men of conſular dignity; VARIUS, a celebrated epic and tragic poet; FUNDANIUS, an excellent comic writer; DOMITIUS MARSUS, an eminent epigrammatiſt; PLOTIUS TUCCA, who aſſiſted VARIUS in the correction of the *Æneids*; both the VISCI, *Roman* ſenators, and all of them favourites of APOLO (*i*); AREUS

*Mæcenas, noſtræ ſpes invidioſa juventæ,*
*Et vitæ & morti gloria juſta meæ.*

B. ii. Eleg. i.

*Mollis tu cœptæ fautor cape lora juventæ,*
*Dexteraque immiſſis da mihi ſigna rotis.*

B. iii. Eleg. vii.

(*i*) HORACE in his firſt book of Satires gives us a deſcription of the different talents of the ſeveral poets, the friends of MÆCENAS,

*Arguta meretrice potes, Davoque Chremeta*
*Eludente ſenem, comis garrire libellos*

of *Alexandria*, a philoſopher and the

*Unus vivorum, Fundani: Pollio regum*
*Facta canit pede ter percuſſo: forte epos acer,*
*Ut nemo, Varius ducit: molle atque facetum*
*Virgilio adnuerunt gaudentes rure Camœnæ.*

B. i. Sat. x.

Of all mankind, in light and chearful ſtrain
FUNDANIUS beſt can paint the comic ſcene,
The wily harlot, and the ſlave, who join
To wipe the miſer of his darling coin.
POLLIO in pure Iambic Numbers ſings
The tragic ſcenes of heroes and of kings;
And VARIUS in ſublime and ardent vein
Supports the grandeur of the Epic ſtrain.
On VIRGIL all the rural muſes ſmile,
Smooth flow his lines, and elegant his ſtyle.

FRANCIS.

He has in a particular manner in another place celebrated VARIUS for his genius for Epic Poetry,

*Scriberis Vario fortis & hoſtium*
*Victor, Mæoniii Carminis alite.*

B. i. Ode vi.

High ſoaring on *Mæonian* wing,
VARIUS in martial tone ſhall ſing. FRANCIS.

VARIUS was equally eminent and ſucceſsful as a tragedy writer. QUINTILIAN in his *Inſtit. Orat.* B. x. compares the *Thyeſtes* of VARIUS to



friends

friend of AUGUSTUS; MELISSUS and FUSCUS ARISTIUS, learned grammarians; the rhetorician HELIODORUS, the beſt tragedy of the *Greeks:* Jam Varii Thyeſtes cuilibet Græcorum comparari poteſt.

THE Panegyriſt of PISO ſays of this Poet, when talking of MÆCENAS:

*Nec ſua Virgilio permiſit numina ſoli*
*Mæcenas: tragico quatientem carmina cæſtu*
*Evexit Varium.*

We have but a few fragments of the works of this great poet. TIBULLUS makes mention of VALGIUS, and deſcribes the genius of this author.

*Eſt tibi, qui poſſit magnis ſe accingere rebus*
*Valgius; æterno propior non alter Homero.*
B. iv. Eleg. i. to *Meſſala.*

The ninth ode of the ſecond book of HORACE is addreſſed to VALGIUS. C. ASINIUS POLLIO, an orator, poet, and hiſtorian, above the common caſt, a great general, and one of the conſuls in the year of *Rome* 713, is ſufficiently known from the hiſtory of his times, as well as the Eclogues of VIRGIL, which are dedicated to him.

*Pollio amat noſtram, quamvis ſit ruſtica, muſam.*
*Pollio et ipſe facit nova carmina.*
VIRG. Eclog. iii.

most learned man of the *Greeks*; among the orators, MÆCENAS was particularly

POLLIO my rural verse vouchsafes to read,
My POLLIO writes himself——

DRYDEN.

*En erit, ut liceat totum mihi ferre per orbem*
*Sola Sophocleo tua carmina digna cothurno.*

Is there an hour in fate reserv'd for me,
To sing thy deeds in numbers worthy thee?
In numbers like to thine, could I rehearse
Thy lofty tragic scenes, thy labour'd verse—

DRYDEN.

HORACE also addressed the first ode of the second book to him:

*Paulum severæ Musa tragœdiæ*
*Desit theatris: mox, ubi publicas*
*Res ordinaris, grande munus*
*Cecropio repetes cothurno,*
*Insigne mœstis præsidium reis,*
*Et consulenti Pollio curiæ:*
*Cui laurus æternos honores*
*Dalmatico peperit triumpho.*

Retard a while thy glowing vein,
Nor swell the solemn, tragic scene;
And when thy sage, historic cares
Have form'd the train of *Rome's* affairs,
With lofty rapture re-inflam'd, infuse
Heroic thoughts, and wake the buskin'd muse;

O POLLIO, thou the great defence
Of sad impleading innocence,

intimate

intimate with FABIUS PUBLICOLA, MESSALA CORVINUS (*k*), CAIUS FUR-

On whom, to weigh the grand debate,
In deep conſult the fathers wait;
For whom the triumphs o'er *Dalmatia* ſpread
Unfading honours round thy laurel'd head.

FRANCIS.

We muſt not confound DOMITIUS MARSUS, a celebrated epigrammatiſt, with MARCUS, author of the *Amazonides*. MARTIAL has two epigrams, which plainly mark a difference between the two:

*Ergo ero Virgilius, ſi munera Mæcenatis*
*Des mihi? Virgilius non ero, Marſus ero.*

MART. B. viii. Epig. lvi.

*Sæpius in libro memoratur Perſius uno,*
*Quam levis in tota Marſus Amazonide.*

*Ib.* B. iv. Epig. xxix.

(*k*) MESSALA CORVINUS, a *Roman* ſenator, of illuſtrious birth, and a great orator, was colegue in the conſulſhip with AUGUSTUS in the year of *Rome* 722. He was the friend and patron of TIBULLUS, who in his ivth Book of Paneg. to MESSALA thus deſcribes his virtues and rare qualifications:

*Te, Meſſala, canam, quamquam me cognita virtus*
*Terret——*
. . . . . .
*Non tua majorum contenta eſt gloria fama,*
*Nec quæris quid quaque index ſub imagine dicat;*

NIUS

NIUS, a tribune of the people, and his ſon, a moſt elegant and faithful hiſtorian, whom AUGUSTUS raiſed to the conſular dignity.

THE different talents of theſe great men, had we no other proofs, would

*Sed generis priſcos contendis vincere honores,*
*Quam tibi majores, majus decus ipſe futurus.*

CICERO in his book of eminent orators mentions MESSALA with great reſpect. And in his xvth Epiſtle to BRUTUS, Meſſalam habes, ſays he: cave putes, probitate, conſtantiâ, curâ, ſtudio reipublicæ, quidquam illi eſſe ſimile: ut eloquentia, qua mirabiliter excellit, vix in eo locum ad laudandum habere videatur. HORACE, B. i. Sat. x. mentions him:

*Te, Meſſala, tuo cum fratre, &c.*

And QUINTILIAN in his *Inſt. orat.* B. x. Chap. 1. ſays Meſſala nitidus & candidus, & quodammodo præ ſe ferens in dicendo nobilitatem ſuam, viribus minor. PLINY informs us, that MESSALA, two years before he died, ſo entirely loſt his memory, as to forget his own name: Sui vero nominis Meſſala Corvinus orator oblitus. B. vii. Chap. 24.

ſufficiently

ſufficiently convince us of the abilities of MÆCENAS. A conſtant harmony ſubſiſted between them; they never gave each other the leaſt cauſe of uneaſineſs; they were neither jealous nor envious of each other's felicity; the nobleſt and moſt affluent in this *choice group*, were without inſolence, the moſt learned without arrogance. Merit, in whatever ſhape it appeared, held an honourable ſtation amongſt them. HORACE gives us a lively deſcription of the houſe of MÆCENAS, and of thoſe who frequented it (*l*). The love he expreſſed for learn-

(*l*) HORACE lived in cloſe connection with all MÆCENAS's friends; he names ſeveral of them in his tenth Sat. Book i. and wiſhes his writings may prove deſerving of their approbation; little anxious about the criticiſms of idle poetaſters, or the inſipid railleries of half-witted fellows; in his ixth Sat. of Book i. he draws a fine picture of an impertinent creature, who applied to him to be introduced to MÆCENAS—

ing,

ing, and the favours he continually ſhowered upon thoſe who made any conſiderable figure, eaſily determined authors to inſcribe and dedicate their works to him. VIRGIL, HORACE, PROPERTIUS, and PEDONIUS afford us excellent proofs of this. The injury of the times has unhappily deſtroyed many

I will do you all the ſervices there, ſays he; you ſhall eclipſe all his favourites, and become the chief of them through my means—The poet replies.

*Iſto non vivitur illic,*
*Quo tu rere, modo: domus hac nec purior ulla eſt,*
*Nec magis his aliena malis: nil mî officit, inquam,*
*Ditior hic, aut eſt quia doctior: eſt locus uni*
*Cuique ſuus.* B. i. Sat. iv.

We live not there, as you ſuppoſe,
On ſuch precarious terms as thoſe.
No family was ever purer;
From ſuch infections none ſecurer.
It never hurts me in the leaſt;
That one excels in wealth or taſte;
Each perſon there a place inherits
A place proportion'd to his merits.
FRANCIS.

others,

others, whoſe titles we can ſcarcely trace in the ancient writers. PLUTARCH informs us that AUGUSTUS himſelf dedicated his commentaries to his two intimate friends AGRIPPA and MÆCENAS.

THE houſe of this great man was always open to *poets* and men of letters—but your CARBILIUS's, ANSERS, your, CORNIFICIUS's, MÆVIUS's, FANNIUS's (*m*), ſnarling animals of no merit or con-

(*m*) CARBILIUS PICTOR wrote a book againſt the *Æneids*, entituled the *Æneidomaſtrix*, which DONATUS very falſely and unjuſtly charges MÆCENAS with. ANSER was a panegyric poet, and a friend of MARC ANTONY, who made him a preſent of POMPEY's eſtate ſituated in the territory of *Falernum*; this occaſioned CICERO to ſay, *Philip.* xiii. De Falerno Anſeres depellentur. Some commentators pretend that VIRGIL meant this ANSER, when in his ixth Eclogue he ſays,

duct,

duct, were entirely excluded; MÆCENAS never countenanced or admitted ſuch banes to knowledge and learning into his familiarity, who, from a mere principle of ſpleen and envy, are for

*Nam neque adhuc Varo videor, nec dicere Cinna*
*Digna, ſed argutos inter ſtrepere anſer olores.*
Bucol. ix.

I nor to CINNA's ears, nor VARUS dare aſpire,
But gabble like a gooſe amidſt the ſwan-like choir.
DRYDEN.

CORNIFICIUS, a very ſevere epigrammiſt, was an enemy to VIRGIL, and never ceaſed ſpitting his venom at this great poet. MÆVIUS was another deſpicable bard in thoſe days. VIRGIL and HORACE have made him ſufficiently ridiculous to all poſterity. FANNIUS QUADRATUS was one of the DENNIS's of his time, and an aukward critic of HORACE's writings, who ſpeaks of him in ſeveral of his Satires,

*Beatus Fannius, ultro*
*Delatis capſis & imagine.*

The pictures and works of the eminent poets were always placed in the *Palatine* library, in honour to them.—FANNIUS, ambitious of the ſame honour, though very undeſerving of it, carried his traſh and picture thither himſelf.

ever

ever dipping their pens in gall; and criticiſe the writings of the beſt men from a motive of vanity. How different are the ſatires of HORACE from this turn? their poignancy glance only at reputations already blaſted, at wretched poets, or deceaſed authors: Abilities are mentioned with reſpect; he is witty with diſcretion; nor did the friend of MÆCENAS ever divert himſelf at the expence of men of merit. The *inſects* of *Parnaſſus* though not admitted into this illuſtrious company, had their meetings nevertheleſs. They held their rendezvous at the houſes of rich coxcombs, ſuch as the TIGELLII (*n*), whoſe

(*n*) WE muſt not, as many have done, confound this TIGELLIUS HERMOGENES with the *Sardinian* TIGELLIUS, whom HORACE wittily laſhes in the beginning of his ſecond and third Satires of his firſt book. The latter was dead at

depraved

depraved taſte and malign ſpirits perfectly agreed with the rhapſodical rhimes and ill-natured lampooms of theſe poetaſters. VIRGIL and HORACE, nay MÆCENAS himſelf, were not ſpared amongſt them; theſe great men however laughed at their weakneſs, and deſpiſed their ribaldry:

*Men' moveat* (ſays HORACE) *cimex Pantilius? aut crucier, quod*
*Vellicet abſentem Demetrius; aut quod ineptus*
*Fannius Hermogenis lædat conviva Tigelli?*

B. i. Sat. x.

the time the poet wrote; he ſpeaks, on the contrary, of the other as of a perſon then in being; ſee Sat. iii, iv. and x. This is an obſervation of DACIER and other commentators. Theſe two TIGELLIUS's however reſembled each other in one particular, *viz.* they were both good muſicians, and always received bad company at their houſes.

Say

Say ſhall that brag PANTILIUS move
my ſpleen?
Shall I be tortur'd with a wretch ob-
ſcene;
Or fooliſh FANNIUS, for a ſordid treat
With ſweet TIGELLIUS, ſhall my verſes
rate?
FRANCIS.

This was rightly judged---ſince the beſt way to deal with ſuch inſignificant fellows, is, to treat them with contempt. MÆCENAS not only protected the literati, but he was himſelf a man of great learning, and a judicious writer, both in proſe and in verſe (*o*). He wrote

(*o*) PRISCIAN tells us MÆCENAS wrote the tragedy of OCTAVIA; and cites this verſe out of it,

*Pexiſti capillum naturæ muneribus gratum.*

MEIBOMIUS alſo calls the *Prometheus* of MÆCENAS a tragedy; but SENECA, Epiſt. xix. ſays,

the tragedy of OCTAVIA, the life of AUGUSTUS, a natural hiſtory of ani-

that it was a book only which bore that title. Si quæris in quo libro dixerit, in eo qui Prometheus inſcribitur—He juſt before produces a ſentence in it, Ipſa enim altitudo attonat ſumma, which he both criticiſes as to the ſenſe as well as the diction. SERVIUS on the *Georgics*, Book ii. ℣ 42. aſſerts that MÆCENAS wrote the life of AUGUSTUS in proſe; and in ſupport thereof quotes the following paſſage in HORACE:

*tuque pedeſtribus*
*Dices hiſtoriis prælia Cæſaris,*
*Mæcenas, melius, ductaque per vias*
*Regum colla minacium.* B. II. Ode xii.

'Tis thine in ſtronger proſe to tell
The mighty Pow'r of CÆSAR's war;
How kings beneath his battle fell,
And dragg'd indignant his triumphant car.

PLINY, in his viith book, chap. 45. confirms this ſentiment; he is ſpeaking of the reverſes of fortune AUGUSTUS ſometimes met with, and quotes MÆCENAS and AGRIPPA as vouchers for the truth of his aſſertion. The author alſo gives us reaſon to think MÆCENAS was not leſs curious in natural hiſtory, and that he wrote a treatiſe on animals, and another on precious ſtones; for, in his *Elenchus*, he mentions him as one from whom he had borrowed what he ſays in the ixth, xxxiid, and xxxviith books of his hiſtory, where he treats of aquatic animals, the

mals,

mals, a treatiſe on precious ſtones, and another entituled *Prometheus*: but time

remedies drawn out of them, and of precious ſtones. He lays a particular ſtreſs on his authority with regard to a marvellous affair which happened in the reign of AUGUSTUS—take his own words: Divo Auguſto principe, Lucrinum lacum invectus pauperis cujuſdam puerum ex Baiano, Puteolos in ludum literarium itantem, cum meridiano immotans, appellatum eum Simonis nomine, ſæpius fragmentis panis, quem ob id ferebat, alexiſſet, miro amore dilexit. Pigeret referre, ni res Mæcenatis & Flaviani & Flavi Alfii multorumque eſſet litteris mandata. B. ix. c. 7. And it is here to be obſerved, that the diſcourſe of MÆCENAS to AUGUSTUS, as related by DION in his iid book, is not ſo perfect but that it wants ſomething in the exordium, as well as in the concluſion of AGRIPPA's ſpeech.

Beſides the works I have mentioned, MÆCENAS wrote a book on manners, ſome fragments of which are taken notice of by SENECA in his cxivth epiſtle; he alſo wrote ſeveral poems—CHARISIUS, in his firſt book, repeats one verſe, taken from the xth book. The following verſe, ſo much eſteemed by the antients, and SENECA himſelf, was probably quoted out of ſome of thoſe books.

*Nec tumulum curo: ſepelit natura relictos.*

ISIDORUS, in his *Orig.* B. xix. c. 32. *De annulis*, has preſerved ſome of MÆCENAS's

and other accidents have robbed us of all theſe, the bare titles and ſome few writings addreſſed to HORACE on the loſs of a friend. TURNEBUS corrects, and reads them thus, in his *Adv.* B. XX. C. 2.

*Lugent, O mea vita! te ſmaragdus,*
*Beryllus quoque; Flacce, nec nitentes*
*Nuper candida margarita, quæras,*
*Nec quos Thynica lima perpolivit*
*Anellos, nec jaſpio lapillos.*

TURNEBUS, *ibid.* thinks theſe verſes were made upon the death of HORACE; but this is a miſtake, for he out-lived MÆCENAS. We find the following verſes in the life of HORACE:

*Ni te viſceribus meis, Horati,*
*Plus jam diligo, tu tuum ſodalem*
*Hinno me videas ſtrigoſiorem.*

The following verſes, which are alſo ſuppoſed to be of MÆCENAS, are taken from a book, the title of which is not known, by DIOMEDES, a *Greek* grammarian, B. iii. It is a deſcription of the feaſts of *Cybele.*

*Ades huc, ades, Cybelle dea, Montigena dea,*
*Age tympano ſonanti quate flexibile caput,*
*Latus horreat flagello, comitum Chorus ululet.*

BARTHIUS, in his *Adverſ.* B. xvii. ch. 3. cites the firſt line of theſe verſes, and reads it *Montigera* inſtead of *Montigena.* But the moſt celebrated verſes of MÆCENAS are quoted by SENE-

fragments

fragments excepted. DION CASSIUS indeed has preſerved one diſcourſe en-

CA in his CIſt letter, who condemns the ſentiments: Inde illud Mæcenatis turpiſſimum votum: quo & debilitatem non recuſat, & deformitatem, & noviſſime acutam crucem, dummodo inter hæc mala ſpiritus prorogetur:

*Debilem facito manu,*
*Debilem pede, coxa:*
*Tuber adſtrue gibberum,*
*Lubricos quate dentes:*
*Vita dum ſupereſt, bene eſt.*
*Hanc mihi, vel acuta*
*Si ſedeam cruce, ſuſtine.*

Quod miſerrimum erat, ſi incidiſſet, optatur, & tamquam vita petitur, ſupplicii mora: contemptiſſimum putarem, ſi vivere vellet uſque ad crucem . . . . quid ſibi vult iſta carminis effœminati turpitudo, quid timoris dementiſſimi pactio? quid tam fœda vitæ mendicatio?

THE ſtyle of MÆCENAS was generally found fault with for its affectation. AUGUSTUS himſelf, according to SUETONIUS, was the firſt to joke him upon it, by affecting, when he wrote letters to him, to imitate his ſtyle: Exagitabat nonnunquam in primis Mæcenatem ſuum, cujus *μυροβρεχεις*, ut ait, cincinnos, uſquequaque perſequitur, & imitando per jocum irridet. *Life of Auguſtus*, c. 86. SENECA nevertheleſs (who was one of his moſt avowed enemies) allows him to have had a ſuperior genius, and

tire, which MÆCENAS made when AUGUSTUS propoſed the queſtion, whether he ſhould abdicate or not.

THESE were the agreeable amuſements of MÆCENAS (*p*): and PEDONIUS (a contemporary poet) ſays of him, that he was accuſtomed to pay his court to the Virgin Siſters in his delightful gardens, ſeated beneath the cool ſhades of his green ſpreading trees, whence the delicious birds

great diſpoſitions for eloquence: Ingenioſus vir ille fuit, magnum exemplum Romanæ eloquentiæ daturus, niſi illum enervaſſet felicitas. *Epiſt.* xix. And in his cxivth, which is a kind of libel againſt MÆCENAS, he ſays, magni ingenii vir fuerat, ſi non in oratione diffluëret.

(*p*) PEDO ALBINOVANUS ſays, MÆCENAS uſed to write verſes in his fine gardens,

*Pieridas, Phœbumque colens in mollibus hortis*
*Sederat argutas garrulus inter aves.*

conſtantly

conſtantly warble their harmonious ſongs. Naturally affable, humane, and benevolent, the *belles lettres* but ſerved to poliſh the innate beauties of his mind, and gave a brilliancy to his inherent virtues. He took a peculiar pleaſure in doing good: and, though a court favourite, was ſo far from injuring any private perſon, that he ſtudied to avoid even the very ſuſpicion of ſuch a guilt (*q*). In the higheſt eſteem with

(*q*) *Omnia cum poſſes, tanto tam carus amico,*
*Te ſenſit nemo velle nocere tamen.*
PEDON. Epiced.

MÆCENAS was of a different character from that againſt which the Chorus of the ſecond act in SENECA's tragedy of HERCULES on mount *Oeta* ſo much exclaims:

*Colit hic reges, calcet ut omnes,*
*Perdatque aliquos, nullumque levet.*
*Tantum ut noceat, cupit eſſe potens.*

MEIBOMIUS errs greatly to quote theſe verſes as from the tragedy of OCTAVIA

his prince, his modeſty and affability gained him the love of all the courtiers. The following inſtance will ſufficiently prove in what great favour he was with the *Romans*: being juſt recovered from a dangerous indiſpoſition, he went to the play; the audience, out of their great zeal and affection, as well as to do him honors, roſe upon his firſt coming into the theatre (*r*), and by a ge-

(*r*) IT was cuſtomary with the *Romans* to riſe whenever a prince, or perſon of great diſtinction, came into the publick ſhews; they offered up their vows, and clapped them at their entrance: people of an odious character, on the contrary, when they appeared, were hiſſed and hooted out of their theatres. HORACE mentions theſe honours paid to MÆCENAS by the *Romans*.

*Vile potabis modicis Sabinum*
*Cantharis, Græca quod ego ipſe teſta*
*Conditum levi; datus in theatro*
*Cum tibi plauſus,*
*Chare Mæcenas eques, ut paterni*
*Fluminis ripæ, ſimul & jocoſa*
*Redolent laudes tibi Vaticani*
*Montis imago.* B. I. Ode xx.

neral

neral applauſe, expreſſed their joy at his late recovery.

A poet's bev'rage humbly cheap
(Should great MÆCENAS be my gueſt)
Crude vintage of the *Sabine* grape,
But yet in ſober cups, ſhall crown the feaſt:
'Twas rack'd into a *Grecian* caſk,
Its rougher juice to melt away,
I ſeal'd it too—a pleaſing taſk,
With annual joy to mark that glorious day,
When in applauſive ſhouts, thy name
Spread from the theatres around,
Floating on thy own Tiber's ſtream,
And Echo, playful nymph, return'd the ſound.

FRANCIS.

*Te Jovis impio*
*Tutela Saturno refulgens*
*Eripuit, volucriſque fati*
*Tardavit alas, cum populus frequens*
*Fauſtum theatris ter crepuit ſonum.*

B. II. Ode xvii.

Thee, Jove's bright influence ſnatch'd away
From baleful SATURN's impious ray,
And ſtopp'd the rapid wings of fate,
When the full theatre elate
With joyful tranſports hail'd thy name,
And thrice unprais'd the loud acclaim.

FRANCIS.

HE

HE was in high eſteem with all conditions of men---his ſlaves adored him: his kindneſs to them ſeemed to lighten their chains, and made even ſervitude agreable; liberty was no misfortune to them, ſince they ſerved ſo good a maſter. SUETONIUS relates a very extraordinary ſtory upon this occaſion, which I beg leave to inſert here: C. MELISSUS, born at *Spoletum* (*s*), of free parents, was, upon account of their miſunderſtandings, expoſed in his infancy; falling happily into the hands of a perſon who gave him a liberal education, he became an excellent grammarian, and as ſuch was given as a

(*s*) SLOLETO, the capital of a duchy of *Ambria*, in the eccleſiaſtical ſtate in *Italy*, near the *Teſſin*; 52 mile N. E. of *Rome*.

preſent

preſent to MÆCENAS. He behaved ſo well, that he was treated more like a friend than a ſlave. His mother afterwards reclaimed him, and declared, by laying her hands upon him, according to ancient cuſtom, that he was born free; but MELISSUS preferred his ſituation to the privileges of his birth: MÆCENAS, however, not only preſented him with his freedom, but made him one of his companions (*t*). He was not the

(*t*) The freemen generally aſſumed the name and ſurname of their maſters. MELISSUS with the conſent of MÆCENAS, took that of CAIUS CILNIUS MELISSUS. AUGUSTUS, into whoſe favour he had inſinuated himſelf, made him his librarian. At the age of ſixty he wrote ſome humorous books, and invented a new ſort of comedy. Fecit & novum genus togatarum, inſcripſitque Trabeatas, ſays, SUETONIUS of him, in his book Of illuſtrious grammarians. He was both a poet and a grammarian. OVID in the ivth book *De Ponto*, Eleg. xvi. ſpeaks of MELISSUS's comedies:

only

only one who happily met with ſuch treatment: AQUILA and THALATION were men of great wit and abilities, ornaments both to their maſter and to the world.---We ſhall by and by have occaſion to ſpeak of them.

*Muſaque Turanni tragicis innixa cothurnis,*
*Et tua cum ſocco Muſa, Meliſſe, levi.*

HEINSIUS, in his remark on this laſt verſe, ſays, that the humorous writings of MELISSUS were fables, ſomewhat in the manner of ESOP. Id enim ſcribendi genus jocos vocabant. PHÆDRUS calls his fables ſo:

*Tu qui naſute ſcripta diſtringis mea,*
*Et hoc jocorum legere faſtidis genus.*

Several learned men are of opinion that MÆCENAS MESSIUS, mentioned by PLINY in the xxviiith Book ch. vi. is the ſame with this freeman MÆCENAS, and that we ſhould read it MÆCENATEM MELISSUM. The naturaliſt informs us, that he ſpoke not a word for three years, in order to be cured of a ſpiting of blood. Sermoni parci multis de cauſis ſalutare eſt. Ennio Mæcenatem Meſſium accepimus ſilentium ſibi imperaviſſe, a convulſione reddito ſanguine.

HIS

HIS excellent qualities endeared him to AUGUSTUS; he liked that honeſt bluntneſs in MÆCENAS, which is ſo ſeldom met with in courtiers and the favourites of princes; he was a ſtranger to diſſimulation and a bitter enemy to mean and abject adulation. The *Roman* prince attentively purſued the wiſe counſels of his miniſter, and was fully ſatisfied with the conſequences of ſuch a condeſcenſion.

AUGUSTUS was of a choleric and revengeful diſpoſition, and often ſtood in great need of ſuch a friend as MÆCENAS, to moderate and curb the impetuoſity of his paſſions; of this DION gives us a remarkable inſtance: AUGUSTUS, on a particular occaſion, being in the

ſeat

ſeat of juſtice, and giving way to his cruelty, was on the point of condemning ſeveral poor priſoners to die: MÆCENAS, not being able to get at him for the croud, threw him his tablets, on which he had wrote theſe words, *Riſe, hangman*: AUGUSTUS, on reading the contents, left the court without condemning one. The reproof ſeems ſevere; but MÆCENAS knew his maſter well, and was aſſured, he never took offence at his liberties; but that on the contrary was pleaſed his friends would engage him to recollection, whenever his paſſions became too predominant. MÆCENAS never inſinuated himſelf into favour by cringing, nor ever flattered his prince's imperfections. *Honour, honeſty*, and *true knowledge* were the baſis on which they had founded their reci-

procal friendſhip; and though AUGUSTUS became lord of the world, MÆCENAS ever nobly preſerved his honeſt and generous ſincerity.

HE was no leſs remarkable for his diſcretion. He ſpoke little, but to the purpoſe (*u*), and was in the moſt eminent degree qualified in this particular; an accompliſhment of infinite uſe to thoſe who converſe much with mankind, and more eſpecially to ſuch as are entruſted with the confidence and affairs of princes. He is charged however with having once tranſgreſſed in this point: In 731, FANNIUS CÆPIO conſpired againſt the Emperor's life:

(*u*) In amicos fidus extitit. Quorum præcipui erant ob taciturnitatem Mæcenas, *&c.*

MURENA

MURENA, brother-in-law of MÆCENAS, was ſuſpected as an accomplice in this conſpiracy; MÆCENAS, well apprized of it, and apprehending the conſequence, diſcovered the ſecret to his wife TERENTIA. The conſpirators were ſummoned to appear, but diſobeying the ſummons, were condemned to baniſhment, and afterwards put to death. Nor could the joint intereſts of PROCULEUS, MURENA's brother, nor that of his brother-in-law avail him. AUGUSTUS was diſpleaſed at MÆCENAS for this piece of indiſcretion. DION endeavours to palliate this circumſtance, by ſaying MURENA probably might have been unjuſtly (*x*) ſuſpected, and

(*x*) Και τινες και δια την Τερεντιαν την τυ Μαικηνυ γυναικα αποδημησαι αυτον ὑπελοπησαν, ἱν' επειδαν πολλα περι αυτων εν τῃ Ρωμᾳ ελογοποιειτο, ανευ θρυ τινος εν τῃ αλλοδημιᾳ αυτῃ συνῃ DION, B. liv.

that

that MÆCENAS acted in this affair from a principle of extreme fondneſs for TERENTIA. Be this as it will, the emperor ſoon forgot his reſentment, as we may ſee by what follows.

AUGUSTUS was gone into *Sicily*, in order to proceed to *Aſia*, when he was informed that there were great commotions at *Rome* about the choice of conſuls. He ſent AGRIPPA therefore to *Rome*, and nominated him a ſecond time prefect, to put an end to theſe feuds and diſturbances; and to give him the greateſt *eclat*, obliged him to divorce his wife MARCELLA, though a daughter of his ſiſter OCTAVIA, whoſe conſent for this purpoſe he had engaged; and commanded him to marry his own

daughter JULIA (*x*), young MARCELLUS's widow (*y*); thus loading him at once with honour and infamy. Some were of opinion AUGUSTUS had other motives in view by this alliance. It is dangerous to be ſerviceable to princes of AUGUSTUS's character. The reputation AGRIPPA acquired by his many ſignal victories, went nigh to ruin him. AUGUSTUS grew jealous of his power, and was even weak enough to fear him; though the probity, friend-

(*x*) M. DE S. REAL, in his fragments on the life of AUGUSTUS, is miſtaken in his chronology, when he ſays AGRIPPA was married to JULIA immediately after the defeat of the younger POMPEY, which happened in the year of *Rome* 718; for ſhe could only be four years old at that time, AUGUSTUS having married SCRIBONIA her mother in 713.

(*y*) Marco Agrippæ nuptum dedit Juliam, exorata ſorore, ut ſibi genero cederet. SUETON. *Vit. Auguſt.* Cap. 63.

ſhip, and fidelity of this prudent general, of which he had received ſo many repeated proofs, could never admit the leaſt room for ſo unaccountable a ſuſpicion. He was deliberating on his ruin, and conſulted MÆCENAS thereupon; "AGRIPPA, *my lord, is ſo powerful,*" replied the favourite, with his uſual openneſs, "*that you muſt either make him your* "*ſon-in-law, or diſpatch him out of the* "*way.*"

THE emperor, on his return from *Syria*, paſſed through *Athens*, and brought VIRGIL back with him into *Italy*. This admirable poet died in *Calabria* (z), and appointed AUGUSTUS

(z) The moſt ſouthern part of the kingdom of *Naples*, divided from *Sicily* by the Faro di Meſſina.

and MÆCENAS his heirs in part, out of gratitude for the many favours they had conferred on him. He always had held a literary correſpondence with them, an honour he greatly deſerved; and which his illuſtrious patrons, in their turn, eſteemed as one done to themſelves.

AUGUSTUS and AGRIPPA now ordered the grand Secular games to be celebrated at *Rome* (*a*), which were

(*a*) THE Secular games were inſtituted in the year of *Rome* 245, after the expulſion of the Tarquins, by the conſul VALERIUS PUBLICOLA, to appeaſe the anger of the gods, after the city had been afflicted with the plague. Theſe games were interdicted by the *Sibylline* oracle, which ordained, that they ſhould be ſolemnized every 110 Years only; this however was not always punctually obſerved. AUGUSTUS kept them in the year of *Rome* 737, and the emperor CLAUDIUS in the year 800, becauſe it was the beginning of a century. SUETONIUS, in his life of CLAUDIUS, Chap. 21.

ſolemniſed

ſolemniſed once in a hundred years. MÆCENAS was a great admirer of public

relates the people's mirth upon this occaſion; for they were invited, according to the ancient cuſtom, to come and aſſiſt at theſe games, which never were, and never would be ſeen again—ſince many then lived, who had been preſent at thoſe given by AUGUSTUS. Quare vox præconis irriſa eſt invitantis more ſolenni ad ludos, quos nec ſpectaſſet quiſquam nec ſpectaturus eſſet: cum ſupereſſent adhuc qui ſpectaverant, & quidam hiſtrionum producti olim, tunc quoque producerentur. MORERI, in his dictionary, under the article of of SECULAR GAMES, is miſtaken, to fix this jeſt upon DOMITIAN, when in reality SUETONIUS ſpeaks of the games of CLAUDIUS. It is true, the people had more reaſon to be merry at thoſe of DOMITIAN, if the ſame proclamation was iſſued as at the former, becauſe they were celebrated but forty years after. The moſt magnificent games were ſolemnized in the year of *Rome* 1000, by the emperor PHILIP. This feaſt was kept three days and three nights, in the beginning of harveſt. Sacrifices were offered to all the Gods. But theſe games were more particularly ſacred to APOLLO and DIANA. HORACE wrote the ſecular Ode to be ſung at theſe feaſts by the ſpecial command of AUGUSTUS.

*Phœbe, ſilvarumque potens Diana,*
*Lucidum cæli decus, o colendi*

ſhews;

ſhews; it ſuited the *Roman* taſte. The emperor honoured them with his preſence, both out of inclination as well as policy; his favourite adviſed him to give frequent entertainments of that kind; and to aſſiſt at them himſelf, in order to gain the people's affections, to divert them from their ſeditious cabals

*Semper, & culti, date quæ precamur*
*Tempore ſacro.*
*Quo Sibyllini monuere verſus*
*Virgines lectas, pueroſque caſtos*
*Diis, quibus ſeptem placuere colles,*
*Dicere carmen.* Carm. Secul.

Ye radiant glories of the ſkies,
Ever-beaming God of light,
Sweetly-ſhining Queen of night;
Beneath whoſe wrath the wood-born ſavage dies;
Ye pow'rs to whom with endleſs praiſe
A grateful world its homage pays;
Let our pray'r, our pray'r be heard,
Now in this ſolemn hour preferr'd,
When by the Sibyl's dread command,
Of ſpotleſs maids a choſen train,
Of ſpotleſs youths a choſen band,
To all our guardian Gods uplift the hallow'd ſtrain. FRANCIS.

by ſuch like amuſements, and to make them more obedient to his laws (*b*).

THE ſame year AUGUSTUS undertook a voyage into *Gaul*, at that time infeſted by the *Germans*, with a pretence to reſtore peace; but it was in effect to avoid becoming odious to the people, by ſtaying too long at *Rome*, in puniſhing the diſobedient, or being conſtrained to weaken the law's authority, by too much indulgence and lenity. Some conjectured this voyage was undertaken upon TERENTIA's account

(*b*) WE have a fine anſwer, which was made AUGUSTUS by the famous PYLADES, out of DION CASSIUS, B. liv. This player, having a diſpute with BATHYLLUS his competitor, the quarrel occaſioned ſome diſturbance among the people who were preſent at the ſhew. The emperor expreſſed himſelf angrily to PYLADES upon that occaſion, who replied, Συμφερει σοι, Καισαρ, περι ἡμας τον δημον διατριβεσθαι, Expedit tibi, Cæſar, circa nos populum tempus terere.

only, in order to enjoy her company with leſs reſtraint (*c*). She was one of

(*c*) TERENTIA was a ſiſter of PROCULEIUS, eminent for his fraternal love, and of LICINIUS MURAENA, who conſpired againſt AUGUSTUS. It is highly probable that it is ſhe, whom HORACE celebrates ſo much for beauty and accompliſhments, and calls by the name of LICINIA, and that MÆCENAS was ſo extravagantly fond of before he married her.

*Me dulces dominæ Muſa Licymnia*
*Cantus, me voluit dicere lucidum*
*Fulgentes oculos, & bene mutuis*
*Fidum pectus amoribus:*
*Num tu, quæ tenuit dives Achæmenes,*
*Aut pinguis Phrygiæ Mygdonias opes,*
*Permutare velis crine Liciniæ,*
*Plenas aut Arabum domos?* Ode xii. B. ii.

LICYMNIA's voice, LICYMNIA's eye,
Bright darting its reſplendent ray,
The breaſt where love and friendſhip lie,
The Muſe commands me ſing in ſofter lay.
Say, ſhall the wealth by kings poſſeſt,
Or the rich diadems they wear,
Or all the treaſure of the eaſt,
Purchaſe one lock of my LICYMNIA's hair?
FRANCIS.

He mentions his patron's love for this woman in another place, where he compares her to HELEN for beauty:

the fineſt women of the age; but ſo vain of her beauty, that ſhe even dared to diſpute it with LIVIA. Gay, extravagant, and ill-natured, there often aroſe miſunderſtandings between her and MÆCENAS: They often parted, but not for any time; the fond huſband was neither eaſy with, nor without her, which made SENECA ſay of him, that he had been a thouſand times married, though he had but one wife: Hunc eſſe, qui uxorem millies duxit, cum unam habuerit. It is not probable that he winked at this familiarity, for DION

*Ureris ipſe miſer: quod ſi non pulcrior ignis*
*Accendit obſeſſam Ilion,*
*Gaude ſorte tua.* EPOD. XIV.

So great was his fondneſs for her, that he uſed to compare her, according to DION CASSIUS, to LIVIA for beauty. ἐτω γαρ ϐν παvυ αυτης ηρα, ὡϛε και αγωνισασθαι ποτε αυτῳ περι τϐ καλλϐς περ την Λιϐιαν ποιησαι. B. liv.

CASSIUS

CASSIUS tells us, MÆCENAS fell out with AUGUSTUS upon that account.

THE emperor appointed STATILIUS TAURUS prefect of *Rome* before his departure; becauſe AGRIPPA was in the eaſt, and MÆCENAS was of the party that attended him into *Gaul*. DION CASSIUS pretends, that AUGUSTUS was a little angry with his favourite, becauſe he appeared uneaſy at his amorous intercourſes with TERENTIA; but in fact the reaſon why he would not re-accept of the government of *Rome* (a truſt of which he was ſo highly capable) is, that he loved a quiet life, and deſired nothing more than to enjoy peace and tranquillity after ſo many fatigues. TAURUS came in by the intereſt of MÆCENAS. He had adviſed AUGUSTUS to prefer none to

the

the prefecture who had not first passed through all the other civil employments, and were by this previous and judicious step rendered the more fit to govern and to dispense justice in *Rome*, and out of it to a certain district, during his absence. Thus the modest favourite, who had it in his power to engross all places to himself, rather chose to bestow the most honourable posts in the empire on others, satisfied with his equestrian dignity (*d*).

(*d*) PROPERTIUS has given us a very fine description of the modesty of MÆCENAS, who never was anxious about honours and titles, and was always faithful to AUGUSTUS.

*Et tua, Mæcenas, vitæ præcepta recepi;*
*Cogor & exemplis te superare tuis.*
*Quum tibi Romano dominas in honore secures,*
*Et liceat medio ponere jura foro:*
*Vel tibi Medorum pugnaces ire per hostes,*
*Atque onerare tuam fixa per arma domum:*
*Et tibi ad effectum vires det Cæsar, & omni*
*Tempore tam faciles insinuentur opes:*

THE

THE emperor ſtaid three years in *Gaul*; and having re-eſtabliſhed peace,

*Parcis, & in tenues humilem te colligis umbras,*
*Velorum plenos ſubtrahis ipſe ſinus.*
*Crede mihi magnos æquabunt iſta Camillos*
*Judicia, & venies tu quoque in ora virûm:*
*Cæſaris & famæ veſtigia juncta tenebis:*
*Mæcenatis erunt vera tropæa fides.*
L. iii. Eleg. vii.

DION CASSIUS, in his lvth book, ſpeaking of the good qualities of MÆCENAS, ſays, Virtutis Mæcenatis maximum indicium fuit, quod Auguſti cupiditatibus cum reſiſteret, tamen ab eo inter familiares habitus, reliquis omnibus ſe probarit; & quod cum plurimum apud illum poſſet, adeo ut ab eo multos honores & magiſtratus impetraret, tamen animo nihil elatus, in equeſtri ſtatu vitam exegerit.

VELLEIUS gives us the ſame teſtimonials of his modeſty—Non minus Agrippâ Cæſari carus [Mæcenas] ſed minus honoratus: quippe vixit anguſto clavo pœne contentus; nec majora conſequi non potuit, ſed non tam concupivit.

THE order of knights was next to the ſenatorial, and was the ſecond rank of nobility among the *Romans*. They were called *Equites*, becauſe the commonwealth preſented them with a horſe and a gold ring. They wore a robe like unto that of the ſenators, tufted with

returned

returned to *Rome*. The year following AGRIPPA, on his return from (*e*) PANNONIA where he had been to quell the rebellion, died in *Campania*. He was a man of great honesty, and the most able captain in his time. His actions were a proof that *true nobility* consisted in *virtue* only, since, descended from an obscure family, his valour and conduct had raised him to the highest dignity and honour. AUGUSTUS and MÆCENAS were but too sensible of their loss in so valuable a friend. The emperor in particular lost one of the steddiest and firmest props of his throne. Informed of his indis-

gold or purple, with this difference only, that the studs on the tufts of knights were smaller than those of the senators: this is what is meant by the *latus clavus*, *angustus clavus*.

(*e*) Now *Hungary*.

position,

position, AUGUSTUS haſtened away to ſee him, but he was dead before he could arrive. His body was tranſported to *Rome*, where he was buried with the utmoſt magnificence, and AUGUSTUS himſelf publicly pronounced his funeral oration.

MÆCENAS was now advancing in years; but the grey hairs of a great miniſter, and a man of learning, are venerable: he paſſed the remainder of his days in an agreeable eaſe, in the pleaſing converſation of thoſe illuſtrious friends he had ſo happily ſelected. Nor had he been wanting in his reſpect to the *Roman* ladies, whoſe wit and beauty made them the ornaments of all polite companies. MÆCENAS is even accuſed of having carried his gallantries

lantries a little too far amongſt them. *Rome*, in thoſe days, had her *contented* and *complaiſant* huſbands. GALBA having invited MÆCENAS to ſupper, and perceiving his gueſt familiarly ogling his wife, very obligingly feigned himſelf aſleep (*f*): a ſervant who imagined his maſter was really ſo, went up to the buffet in order to help himſelf to ſome wine. "Raſcal, ſaid GALBA, can't you "ſee that it is for MÆCENAS only that "I ſleep?" He is ſuſpected to have been one of the celebrated JULIA's gallants,

(*f*) JUVENAL, Satire firſt, mentions a perſon who imitated GALBA in this, and pretended ſleep in complaiſance to his wife and her gallant.

*Doctus ſpectare lacunar,*
*Doctus & ad calicem vigilanti ſtertere naſo.*

Who his taught eyes up to the cieling throws,
And ſleeps all over but his wakeful noſe.
DRYDEN.

a conqueſt

a conqueſt of no great difficulty indeed: It is even ſurmiſed, that his paſſion for that lady, was the cauſe of OVID's baniſhment, who unluckily happened to be one of his rivals. And there is the greater probability for this conjecture, ſince we do not find the name of MÆCENAS ſo much as once mentioned in the works of that poet (*g*). DION tells

(*g*) IF OVID takes no notice of MÆCENAS in his works, we muſt not therefore conclude that they were rivals, and that this rivalſhip was the occaſion of his baniſhment, as ſome people ſuſpected, according to LILIUS GYRALDUS, *Dialog.* iv. Sunt & qui de Mæcenate nihil non ſuſpicentur, quem quod nunquam nominavit, neſcio quid de Julia confingunt. But this ſilence might have been owing to a different cauſe: He might not probably have known MÆCENAS, no more than he did VIRGIL, whom he had only ſeen:

*Virgilium vidi tantum: nec avara Tibullo*
*Tempus amicitiæ fata dedere meæ.*

Triſt. B. iv. Eleg. x.

us,

us, that this favourite minister made no scruple to plead, in conjunction with APULEIUS, the cause of a person charged with adultery. This however could do neither of them honour: AUGUSTUS came into court on the day of replication, and being seated in the *prætor's* tribunal or chair, he ordered the plaintiff to be careful of what he said, and not to throw reflexions upon his friends and relations.

MÆCENAS, if we may credit TACITUS, towards the decline of his life, lost much of the emperor's favour. This happens frequently, says the historian, through the inconstancy of fortune; because princes, have either nothing more to bestow, or their favourites no-

thing more to aſk or deſire (*h*). But theſe are the reflexions of a politician; the reaſon of this coolneſs between them never tranſpired; we are ſure, however, they were ſoon reconciled: AUGUSTUS's friends never loſt their rank or power, except RUFUS and CORNELIUS GALLUS (*i*). MÆCENAS, for his part, was ever attached to his maſter, and devoted to his ſervice. He never forgot to make AUGUSTUS a preſent yearly on his birth day (*k*); who,

(*h*) IDQUE & Mæcenati acciderat: fato potentiæ raro ſempiternæ: an ſatias capit, aut illos, cum omnia tribuerunt; aut hos, cum jam nihil reliquum eſt quod cupiant. *Ann.* L. iii. cap. 30.

(*i*) See SUETONIUS, cap. 66.

(*k*) IT was an ancient cuſtom with the *Romans* to ſend preſents to their friends on their birth-days: A Mæcenate ſuo familiari Auguſtus quotannis natali die Phialam accipiebat donariam.

whenever

whenever he was indiſpoſed, always reſided with his favourite till he was recovered (*l*). This prevailing cuſtom among the antients ſhews in what ſacred eſteem friendſhip was held amongſt

PLUT. *in Apoph. Reg. & Princ.* They alſo made their emperors a preſent every new year's day; and what at firſt was a cuſtom only, became at length a law under the emperors ARCADIUS and HONORIUS. Lege unicâ, *Cod.* B. xii. tit. 49. *De oblatione votorum.* Quando votis communibus felix annus aperitur, in unâ librâ auri & ſolidis obryzatis principibus offerendi devotionem animo libenti ſuſcipimus: ſtatuentes, ut deinceps ſequentibus annis unius cujuſque ſedulitas principibus ſuis talia inferat ſemper & deferat. *Dat.* 3 *nonas Mart. Med. Olybrio & Probino Coſſ.*

(*l*) THE *Romans*, when they were ſick, were accuſtomed to be conveyed to their friends houſes in order to their recovery. SUETONIUS, agreeably to this, ſays, Æger Auguſtus in domo Mæcenatis cubabat. And PLINY the younger, in his xvith Epiſt. B. vii. ſpeaking of his intimate friend CALESTRIUS TYRO, Ego, ſays he, in villas ejus ſæpe ſeceſſi, ille in domo meâ ſæpe convaluit; and PLUTARCH in his *Apophth.* chap. 28. Πτολεμαιος ὁ Λαγυ τα πολλα παρα τοις φιλοις εδειπνει και εκαθευδεν.

them. The houſe of MÆCENAS, though ſituated on the (*m*) *Eſquilin* hill, was nevertheleſs raiſed higher, and was ſpaciouſly and magnificently built (*n*).

(*m*) Monte di S. Maria maggiore.

(*n*) THE ninth Ode of the Epodes of HORACE informs us, that the houſe of MÆCENAS was raiſed,

*Quando repoſtum cæcubum ad feſtas dapes*
*Victore lætus Cæſare,*
*Tecum ſub alta (ſic Jovi gratum) domo,*
*Beate Mæcenas, bibam?*

When ſhall we quaff, my lord, the flowing wine,
Reſerv'd for pious feaſts, and joys divine?
CÆSAR with conqueſt comes; and gracious JOVE,
Who gave that conqueſt, ſhall our joys approve.
FRANCIS.

The houſe and tower of MÆCENAS, according to ſome, are one and the ſame building. HORACE, B. iii. Ode xxix. deſcribes the prodigious height of this tower:

*Faſtidioſam deſere copiam*
*Molem propinquam nubibus arduis:*
*Omitte mirari beatæ*
*Fumum & opes ſtrepitumque Romæ.*

NERO beheld the deſolation of *Rome*, which he had ſet on fire, from the top of this tower—Hoc

The roof ſhone with gold; the walls were of the fineſt marble; the floor anſwered to the magnificence of the cielings, and the furniture was equally ſuperb with the whole. Here he gave the moſt elegant and delicate entertainments, which, for taſte, fancy, novelty, and variety (*o*), were inimitable. His table was ſerved with the fineſt and the moſt delicious wines; among which, one was of *Italian* growth, to which it is imagined he gave his own name (*p*). He dreſſed with a ſtu-

incendium e turri Mæcenatianâ proſpectans, lætuſque flammæ, ut aiebat, pulchritudine, ἅλωσιν Ilii in illo ſuo ſcenico habitu decantavit, ſays SUETONIUS, in his *Life of Nero*.

(*o*) Pullos earum epulari Mæcenas inſtituit, &c. PLIN. B. viii. chap. 43.

(*p*) IN Mediterraneo verò Ceſenatia ac Mæcenatiana. PLINY, B. xiv. chap. vi.

died elegance (*q*), and generally wore a purple robe with a long train, and often walked with AUGUSTUS and his other friends in his ſumptuous gardens, adjoining to his houſe, ornamented with ſtatues of the moſt exquiſite ſculpture. The emperor, with the conſent of the ſenate and people, had given him the ground (*r*). There was, according

(*q*) ——Veſtem
Purpuream, teneris quoque Mæcenatibus aptam.
Juvenal, Sat. xii. ℣. 78.

(*r*) THE ſpot of ground given to MÆCENAS, to lay out in gardens, had formerly been a burying place, where the bodies of the common people, and of thoſe who had ſquandered away their eſtates, were confuſedly interred; it was for that reaſon the air was unwholeſome there, and its neighbourhood infectious and troubleſome to *Rome*.

*Huc prius anguſtis ejecta cadavera cellis*
*Conſervus vili portanda locabat in arca:*
*Hic miſeræ plebi ſtabat commune ſepulcrum,*
*Pantolabo ſcurræ, Nomentanoque nepoti.*
. . . . . .

to antient cuſtom, a ſmall temple in his gardens, conſecrated to PRIAPUS, on the walls of which the poets, who paid their court to MÆCENAS, uſed to write verſes in a ſtyle ſuitable to the divinity (*r*)

*Nunc licet Eſquiliis habitare ſalubribus, atque*
*Aggere in aprico ſpatiari: qua modo triſtes*
*Albis informem ſpectabant oſſibus agrum.*
HOR. B. i. S. viii.

In coffins vile the herd of ſlaves
Were hither brought to croud their graves;
And once in this deteſted ground
A common tomb the vulgar found;
Buffoons and ſpendthrifts, vile and baſe,
Together rotted here in peace.

. . . . . .

But now we breathe a purer air,
And walk the ſunny terraſs fair,
Where once the ground with bones was white,
With human bones, a ghaſtly ſight.
FRANCIS.

(*r*) ERAT in his hortis (ſays LILIUS GYRALDUS, *Dial.* iv.) Priapi ſacellum, ut ſcitis morem antiquis fuiſſe, teſte etiam Columella, ad quod convenientes poetæ pro re & loco carmina affigebant, ut hoc tempore Romæ quotannis Paſchillo, quæ juſſu Mæcenatis a Virgilio collecta, nunc Virgilii nomine circumferuntur—Quod ut illa Virgilii non eſſe exiſtimem—quod is fuit

of the place; MÆCENAS collected and publiſhed them under the title of PRIAPI, which ſome have unjuſtly aſcribed to VIRGIL, others to OVID and MARTIAL. He alſo built a tower of a prodigious height, from whence he had a full proſpect of the city and circumjacent country. It was from this ſummit the cruel NERO beheld *Rome* in flames. It is however doubted whether this houſe and tower were not one and the ſame building. To this his happy retirement we owe (beſides his literary works, of which we have already ſpoken) the invention of notes, or ſhort-hand, for the conveniency of diſpatch (*s*); he pub-

*Virgilius* qui ob verecundos & virginales mores, vulgo, ut paulo ante dicebamus, Parthenias eſt appellatus. Ab aliis Ovidio Naſoni aſcribuntur.

(*s*) THE ſhort-hand, quibus, quamvis citata excipitur oratio, & celeritatem linguæ manus

liſhed

liſhed the book and inſtructions, under the care and aſſiſtance of his freeman AQUILA. He alſo introduced warm

ſequitur, ſays SENECA, was invented upon account of the ſecretaries of the ſenate-houſe: by which means they eaſily collected the ſpeeches that were made there; and for this they were called Notaries. They were alſo called Curſores, quia notis verba curſim expediebant. Authors are not agreed upon the firſt inventor of this method of ſhort-hand writing. Some pretend it was the poet ENNIUS, others affirm it was TYRO, CICERO's freeman; and that AQUILA, a freeman belonging to MÆCENAS, afterwards further improved upon it. SENECA the elder at length collected and put them into ſome order, and publiſhed them under the title of *Notæ Tullii Tyronis & Annæi Senecæ, ſive Characteres, quibus utebantur Romani in ſcripturâ compendiariâ.* This ſhort-hand was invented, ſays SENECA the philoſopher, in his xcth Epiſtle, by a parcel of vile ſlaves—Quid verborum notas, quibus quamvis citata excipitur oratio, & celeritatem linguæ manus ſequitur? Viliſſimorum mancipiorum iſta commenta ſunt. DION CASSIUS however fairly attributes it to MÆCENAS, και πρωτος Μαικηνας, ſays he, σημεια τινα γραμματων προς ταχος εξευρε, και αυτα δια Ακυλα απελευθερα συχνες εξεδιδαξε.

baths

baths into *Rome* (*t*) for the uſe of the public. They were large reſervoirs filled with warm water, in which they could ſwim as well as bathe; a com-

(*t*) MÆCENAS was the firſt perſon who introduced hot baths at *Rome*, according to DION. —πρωτος τε κολυμβηθραν θερμε ὑδατος εν τη πολει κατεσκευασε. SYLBURGIUS ſuſpects this hiſtorian to have miſtaken MÆCENAS for AGRIPPA, becauſe the *Latin* authors only mention the latter: but DION, who lived towards the latter end of the ſecond century, and the beginning of the third, is an author of no bad authority. The cold baths were of a much older date. There were public ones for the people to bathe and learn to ſwim in. VEGETIUS, *De Milit. Rom.* B. i. chap. 10. mentions this, and ſhews the uſefulneſs of it to ſoldiers. Hiſtory tells us, it ſaved JULIUS CÆSAR in his *Alexandrian* expedition. The field of *Mars* was near the banks of the *Tiber*: the *Romans*, after having gone through their military exerciſes, bathed in this river. The *Roman* youth without diſtinction learnt to ſwim. SUETONIUS, talking of AUGUSTUS, chap. 64. ſays, Nepotes, & litteras & natare aliaque rudimenta per ſe plerumque docuit. He farther obſerves, that CALIGULA could not ſwim, Atque hic, tam docilis ad cætera, natare neſciit. *Life of Calig.* chap. 54. The ancients bathed before meals, and generally uſed ſome exerciſes previous to it.

mon

mon cuſtom with the *Romans* for the preſervation of their health, and particularly uſeful to military men. He was was very curious in his collections of pearls and other precious ſtones, which THALATION, another of his freemen, engraved and ſet in gold for him. He loved walking, and in order to preſerve his health played at tennis (*u*), in imitation of AUGUS-

(*u*) TENNIS was an exerciſe MÆCENAS greatly delighted in, as we are told by HORACE in the deſcription he gives us of their voyage to *Brundiſium*. He further obſerves, that VIRGIL and he were not fond of this game, for the reaſon he there aſſigns:

*Hinc muli Capuæ clitellas tempore ponunt.*
*Luſum it Mæcenas, dormitum ego, Virgiliuſque:*
*Namque pila lippis inimicum & ludere crudis.*

Sat. v. B. i.

Early next morn to *Capua* we came;
MÆCENAS goes to Tennis; hurtful game
To a weak appetite, and tender eyes;
So down to ſleep with VIRGIL FLACCUS lies.

FRANCIS.

TUS,

TUS (*x*), who was fond of this exercise. Amidst these amusements and pleasures of every kind, he finished his days: he was always subject to a fever (*y*), and

We are here to observe, that it was Fives the *Romans* and *Greeks* used to play at: they used four different sorts of balls. 1. Trigonalis, parva, quam tres lusores, figurâ trigonem exprimente, distincti sibi invicem reddebant. 2. Harpastum, parva item pila e corio facta, quam, solo repercussam, raptam revocabant, unde nomen ab ἁρπαζω, rapio. 3. Follis, magna pila, ex alutâ confecta, & vento distenta; si major brachiis, si minor pugnis, impelli solita. 4. Paganica, quâ in pagis ludebatur, & farciebatur plumâ. MARTIAL describes this last B. xiv. Epig. xlv.

*Hæc quæ difficilis turget Paganica plumâ,*
*Folle minus laxa est, & minus arcta pilâ.*

See the same poet, B. iv. Epig. xix. B. vii. Epig. xxxi. This game took its appellation from the palm of the hand, with which they were at first accustomed to strike the ball; this custom even prevails still, in many places.

(*x*) See SUETON. *Life of Augustus*, chap. 83.

(*y*) PLINY takes notice of the fever and incapacity of sleeping, with which MÆCENAS

for

for the three laſt years of his life was much troubled with a continual watching, occaſioned probably by his paſt fatigues, and not, as SENECA ſays, who was an avowed cenſor of the actions of this great man, in conſequence of his jealouſy of his wife TERENTIA (*z*). Inſtruments of muſic and the murmurings of waters (*a*) were the remedies

was afflicted: Quibuſdam perpetua febris eſt, ut C. Mæcenati: eidem triennio ſupremo, nullo horæ momento contigit ſomnus. He adds the following example: Antipater Sidonius poeta omnibus annis, uno die tantum natali, corripiebatur febri & eo conſumptus eſt ſatis longâ ſenectâ. B. vii. ch. 51.

(*z*) FELICIOREM ergo tu Mæcenatem putas, cui amoribus anxio, & moroſæ uxoris quotidiana repudia deflenti, ſomnus per ſymphoniarum cantum ex longinquo bene reſonantium quæritur? *De provident.* chap. 3.

(*a*) THE method MÆCENAS took to remove his want of ſleep, was not at all particular to himſelf. Every body knows, that the fall of waters will invite us to repoſe; HORACE de-

recommended

recommended to him for this diſorder; SENECA again adds, *wine alſo, and all*

cribes this very elegantly in his ſecond Ode of the Epod.

*Labuntur altis interim ripis aquæ;*
*Queruntur in ſilvis aves;*
*Fonteſque lymphis obſtrepunt manantibus,*
*Somnos quod invitet leves.*

Where pours the mountain ſtream along,
And feather'd warblers chant the ſoothing ſong;
Or where the lucid fountain flows,
And with its murmurs courts him to repoſe.

CELSUS, a celebrated phyſician, who lived in the reign of TIBERIUS, recommends the ſame thing: Confert etiam aliquid ad ſomnum Silanus juxta cadens. As to muſic, it has the ſelf-ſame effect, and another advantage, of agreeably enlivening the ſpirits, and giving new vigour, when we return to buſineſs. Pythagoreis, ſays QUINTILIAN, B. ix. chap. 4. *Inſt. orat.* moris fuit, & cum evigilaſſent animos ad lyram excitare, quo eſſent ad agendum erectiores: & cum ſomnum peterent ad eandem prius lenire mentes, ut ſi quid fuiſſet turbidiorum cogitationum componerent. CENSORINUS, *De die Natal.* chap. 12. ſays the ſame thing of PYTHAGORAS. The wiſe *Indians*, as PHILOSTRATUS reports in his *Vit. Apollon.* B. ii. chap. 14. conducted their kings to reſt with the ſound of inſtruments. MONTAGNE ſays the ſame thing of his father:

*manner*

*manner of voluptuouſneſs.* HORACE, however, contradicts this aſſertion, and gives us an account of his ſobriety. The ſumptuous entertainments he gave, were more for his friends than himſelf. It became a man of his rank and fortune, a prefect of *Rome*, and the favourite of the emperor of the world, to keep a ſplendid table; but he was better pleaſed with the converſation of his illuſtrious gueſts, than with any other part of his feaſts; and he very frequently partook of their frugal repaſts. A wiſe *Epicurean*, he loved pleaſure in moderation. DION mentions the advice he gave the emperor upon

"He uſed to have me waked by the ſound of
"ſome inſtrument, and never was without a
"ſervant to attend me for that purpoſe."
*Eſſays*, B. i. chap. 25.

that ſubject (*b*). This ſevere Stoic was the only perſon who taxes him with drunkenneſs and debauchery. All men know what a natural tendency muſic, and the agreeable noiſe of fountains have, to engage us to repoſe; beſides,

(*b*) DION CASSIUS mentions the advice which MÆCENAS uſed to give AUGUSTUS concerning frugality and œconomy: he exhorts his prince, ut continenter vivat, nihilque prodigere videatur: ſed domui parcimoniâ, in Rempublicam liberalitate utatur. HORACE, in ſeveral of his Odes, invites his MÆCENAS to a frugal entertainment,

*Plerumque gratæ divitibus vices,*
*Mundæque parvo ſub lare pauperum,*
*Cœnæ, ſine aulæis & oſtro,*
*Sollicitam explicuere frontem.*

B. iii. Ode xxix.

To frugal treats, and humble cells,
With grateful change the wealthy fly,
Where health-preſerving plainneſs dwells,
Far from the carpet's gaudy dye.
Such ſcenes have charm'd the pangs of care,
And ſmooth'd the clouded forehead of deſpair.

FRANCIS.

his friend ANTONIUS MUSA (*c*), phyſician to AUGUSTUS, may, no doubt, have preſcribed them to him. SENECA was therefore highly to blame to reproach MÆCENAS, and to pretend that theſe were indulgencies of a luxurious and an effeminate taſte (*d*); he

(*c*) ANTONIUS MUSA, a freeman of AUGUSTUS, having recovered him from a dangerous diſorder, was loaded with honours, and had a ſtatue of braſs erected to him by his prince next to that of *Æ*SCULAPIUS. He and the reſt of the brethren of the faculty were made freemen of *Rome*, and, like thoſe of the *Equeſtrian* order, had the prerogative of wearing a gold ring; this happened in the year of *Rome* 730. Medico Antonio Muſæ, cujus opera ex ancipiti morbo convaluerat, ſtatuam, ære collato, juxta ſignum Æſculapii ſtatuerunt, ſays SUETONIUS in his *Life of Auguſtus*, chap. 89. and DION CASSIUS obſerves, Και δια τυτο και χρηματα παρα τε τυ Αυγυστυ, και παρα της βυλης πολλα, και το χρυσοις δακτυλιοις χρησθαι· την τε ατελειαν και ἑαυτῳ, και τοις ομοτεχνοις, ουχ ὁτι τοις τοτε ουσιν, αλλα και τοις επειτα εσομενοις ἐλαβεν. B. liii.

(*d*) Extat certi elegia inter opuſcula, quæ *Virgilii* nomine circumferuntur, de *Mæcenatis* obitu, in qua abunde *Mæcenas* defenditur, a

ought ſurely to have known that the *Gymnoſophiſts*, and PYTHAGORAS himſelf, were every night lulled to ſleep with the pleaſing ſound of inſtruments.

THE care MÆCENAS took to recover his health, could not ſecure him; he died in *Auguſt* the year of *Rome* 744, in the twentieth year of AUGUSTUS's reign, counting from the day upon which he was declared ſovereign of the world; and eight years before the birth of our LORD JESUS CHRIST. We cannot preciſely determine concerning his age, for we are ignorant as to the year of his birth; PEDO, his panegyriſt

*luxus & mollitiei* infamia: poſt enim bella, & ſuperatos hoſtes, fortem ac ſtrenuum imperatorem non dedecere, Liberi patris & Herculis exemplo, voluptatibus animum relaxare.
Girald. de hiſtor. dialog. iv. p. 207.

and contemporary, ſays, he died pretty old, it is more than likely that he lived to be ſixty-four, or five at leaſt (*e*).

THE emperor went conſtantly to viſit him during his ſickneſs, and was preſent when he breathed his laſt. In his dying moments he recommended his dear HORACE to the prince, "Remember HORATIUS FLACCUS, ſaid he, "as you would MÆCENAS." A few days before his death he conſtituted AUGUSTUS ſole heir to all his eſtate, and, excepting ſome few trifling lega-

(*e*) SEVERAL paſſages in PEDO help to prove that MÆCENAS was aged:

*Deſleram juvenis triſti modo carmine fata:*
*Sunt etiam merito carmina danda ſeni.*
. . . . . .
*Nunc pretium candoris habes, nunc redditus umbris,*
*Te ſumus obliti decubuiſſe ſenem.*

cies, left it to his option, to make ſuch diſtributions as he pleaſed amongſt his friends. He had no children by TERENTIA (*f*), and in him, the noble race of the ancient *Etrurian* KINGS, became extinct. His aſhes were laid in his magnificent gardens, and HORACE, who died in the ſame year (*g*) was buried

(*f*) SOME were of opinion, that MÆCENAS had a ſon by TERENTIA, who died young; but this is conjectural only. PEDO might lament the loſs of ſome other youth.

(*g*) TURNEBUS will have it, that HORACE died before MÆCENAS, ſee his *Adv.* B. XX. chap. 2. But this is a miſtake; and SUETON, in his life of this poet, aſſerts the contrary. MÆCENAS recommended him with his dying words to the emperor: "Horatii Facci, ut "mei, eſto memor." HORACE loved his MÆCENAS ſo tenderly as to wiſh to accompany him even in death:

*Nec Diis amicum eſt, nec mihi, te prius*
*Obire, Mæcenas, mearum*
*Grande decus columéque rerum.*

by the dear remains of his patron and benefactor.

THE death of MÆCENAS was an irreparable loss to AUGUSTUS. It de-

*Ah te meæ si partem animæ rapit*
*Maturior vis: quid moror altera?*
*Nec charus æquè, nec superstes*
*Integer: ille dies utramque*
*Ducet ruinam.* B. ii. Ode xvii.

Why will MÆCENAS thus complain,
And kill me with th' unkindly strain?
Nor can the Gods nor I consent,
That you, my life's great ornament,
Should sink untimely to the tomb,
While I survive the fatal doom.
Should you, alas, be snatch'd away,
Wherefore, ah! wherefore should I stay,
My value lost no longer whole,
And but possessing half my soul?
One day, believe the sacred oath,
Shall lead the fun'ral pomp of both.
FRANCIS.

He survived his benefactor but three months, and died the 27th of *November*, the year of *Rome* 745, at the age of fity-nine. MÆCENAS died the *August* before. It was in this year that AUGUSTUS called the sixth month by his name, which had been before styled SEXTILIS.

prived him at once of a very able and a moſt penetrating *miniſter*, a truſty *confident*, a ſincere and diſintereſted friend. Never was favourite more attached to his prince. He was ſo highly in his maſter's affection and confidence, that he could, without incurring his diſpleaſure, charge him home with all his faults, and oppoſe him in his ſentiments whenever they were inconſiſtent with his honour and intereſt. In attending to the advice of his judicious friend, AUGUSTUS gained the love of the *Romans*; and he very ſhortly after felt the loſs he had ſuſtained in ſuch a miniſter and counſellor: For notwithſtanding the politics which he ſo much plumed himſelf upon, he committed frequent errors. Having once inconſiderately in the public ſenate-houſe, declaimed againſt

againſt the miſconduct of his daughters (*b*), and reflecting afterwards on his imprudence in publiſhing their infamy, which but retorted ſhame upon himſelf, "I ſhould not, ſaid he, have done this, "had my friends AGRIPPA and MÆCE-"NAS been living (*i*)." So difficult was

(*b*) Horum nihil mihi accidiſſet, ſi aut AGRIPPA aut MÆCENAS vixiſſet. Sen. de ben. **vi.** 32.

(*i*) AUGUSTUS ought to have taken the wiſe ſteps of his great-uncle in a caſe nearly parallel. JULIUS CÆSAR being called upon to give evidence againſt CLODIUS his wife's gallant, whom he had divorced, denied his knowledge of any criminal converſation between them, though his mother AURELIA and his ſiſter JULIA depoſed the truth before the judges; and when he was aſked, why then had he put away his wife? "It is not, replied CÆSAR, ſufficient that my "wife ſhould be guiltleſs, but it is even neceſ-"ſary ſhe ſhould conduct herſelf ſo, as not to "be ſuſpected"; quoniam meos tam ſuſpicione, quam crimine judico carere oportere. SUETON. *Life of Jul.* chap. 74.—ὁτι τὴν Καισαρος γυναικα καὶ διαβολῆς δει καθαραν εἰναι. PLUTARCH.

it to repair the loſs of *two men only*, though he had millions under his obedience. His legions, ſays SENECA (*k*), being cut to pieces, he recruited his troops; his fleet, deſtroyed by ſtorms, was ſoon refitted; public edifices, conſumed by flames, were rebuilt with greater magnificence; but he could never find two men like AGRIPPA and MÆCENAS, capable of diſcharging the places with which they had been entruſted with equal integrity, honor, and ability.

NOR was MÆCENAS leſs regretted by the *Literati*; they never had ſo generous a patron: He anticipated their wants, and loaded them with favours; but his bounties were beſtowed ratio-

(*k*) SENECA *De benef.* B. vi. chap. 30.

nally and judiciouſly on perſons whoſe talents and abilities deſerved his generous attention. To HIM and to his noble *diſpoſition*, we owe thoſe ineſtimable works, which, though few, make us the more regret the reſt, which the frequent revolutions in the *Roman* empire, and the barbariſm of the ſucceeding ages of ignorance and blind enthuſiaſm, have ſo unfortunately robb'd us of. But for him VIRGIL, oppreſſed by ARIUS the centurion, had never tuned his lyre (*l*);

(*l*) JUVENAL, in his viith Satire, ſhews how neceſſary a patron is to the Muſes:

*Magnæ mentis opus, nec de lodice paranda*
*Attonitæ, currus & equos, facieſque Deorum*
*Aſpicere, & qualis Rutulum confundat Erinnys.*
*Nam ſi Virgilio puer, & tolerabile deſit*
*Hoſpitium, caderent omnes a crinibus hydri:*
*Surda nihil gemeret grave buccina.*

'Tis not for hungry wit, with wants controul'd,
The face of JOVE in council to behold:

nor

nor HORACE raiſed his voice. MÆCENAS was not content with protecting them, but he introduced theſe great men himſelf to his prince alſo, and recommended them, as perſons deſerving of his notice and royal munificence. MÆCENAS had a great and generous way of thinking, and (far unlike thoſe envious courtiers, who ſwell at every little favour beſtowed on any but themſelves) was never jealous when others had a free acceſs to the emperor.

HAVING given a detail of all the excellent virtues and valuable qualifi-

Or fierce ALECTO, when her brand ſhe toſs'd
Betwixt the *Trojan* and *Rutilian* hoſt.
If VIRGIL's ſuit MÆCENAS had not ſped,
And ſent ALEXIS to the poet's bed,
The creſted ſnakes had dropt upon the ground,
And the loud trumpet languiſh'd in the ſound.
CHARLES DRYDEN.

cations of my *Hero*; it will not be improper juſt to mention a few of the faults that are imputed to him: That accuracy and truth, which is required in an hiſtorian, oblige me not to be wholly ſilent upon that ſubject. SENECA, who was by no means an admirer of MÆCENAS, charges him with having been too expenſive in his buildings and furniture, too profuſe in his table, too extravagant in his dreſs: he taxes him with effeminacy, and affectation in his walk, and that he had appeared in public without his faſh (*m*), attended by two eunuchs; he

(*m*) THE *Romans* wore a girdle, and tucked up their robes, when they walked or were in action. Thoſe who wore them looſe and training, were accounted fops and effeminate. For this reaſon they uſed to call brave men *cincti*, and cowards were diſtinguiſhed by the name of *diſcincti*. MÆCENAS was above all theſe reflec-

blames

blames him for his continual altercations with his wife TERENTIA. He has been alſo charged with giving too much countenance to players and

tions. SENECA, in his cxivth epiſtle, doth not forget to reproach him with this, and blames him for having even given into it, while he was regent in AUGUSTUS's abſence; and farther, becauſe he permitted two eunuchs to attend him abroad, and adminiſtered juſtice, and harangued the people in the tribunal, his head all the time covered with a cloak. This philoſopher however is too nice. Juſtice was not the worſe adminiſtered, nor *Rome* the leſs tranquil. MÆCENAS might probably be obliged to take theſe neceſſary precautions upon account of his weak conſtitution. SENECA himſelf allows that he was of a ſweet, humane, and modeſt diſpoſition, and had every eſſential qualification which conſtitutes the honeſt man. MÆCENAS had his envious contemporaries, who were uſed to cenſure his conduct. PEDO, in his *Epicedium*, anſwers one of them in the following manner:

*Invide, quid tandem tunicæ nocuere ſolutæ?*
*Aut tibi ventoſi quid nocuere ſinus?*
*Num minus urbis erat cuſtos, & Cæſaris obſes?*
*Num tibi non tutas fecit in urbe vias?*
*Nocte ſub obſcurâ quis te ſpoliavit amantem?*
*Quis tetigit ferro, durior ipſe, latus?*

dancers,

dancers, and for ſuffering (*n*) paraſites to follow him continually wherever he

(*n*) THE reproach with which MÆCENAS is branded for encouraging paraſites, is owing to a letter from AUGUSTUS to him, as mentioned by SUETONIUS: Ante ipſe ſufficiebam ſcribendis epiſtolis amicorum: nunc occupatiſſimus & infirmus. Horatium noſtrum te cupio adducere. Veniet igitur ab iſtâ paraſiticâ mensâ ad hanc regiam, & nos in epiſtolis ſcribendis adjuvabit.—This ſort of vermin, ſays HORACE B. ii. Sat. viii. followed MÆCENAS. He is deſcribing the entertainment given by NASIDIENUS, where he attended MÆCENAS, who brought SERVILIUS and VIBIDIUS along with him,

*Quos Mæcenas adduxerat umbras.*

We cannot ſuppoſe MÆCENAS made a practice of encouraging ſuch gentry, they were probably a brace of impertinents, who were determined to haunt him in ſpite of himſelf; and this is the more credible, if we recollect what HORACE ſays of MÆCENAS' nicety in the choice of his friends and their abilities; HORACE would otherwiſe be guilty of a contradiction.

SUIDAS relates a ſtory of an impudent piece of flattery played off by JORTIUS, an importunate fellow, who, no doubt, puſhed himſelf in at this miniſter's table. The ancients uſed tables of different ſhapes and forms, either long, round, or ſemicircular. The round table was moſt in

went,

went, though uninvited, as ſhadows which are inſeparable from the body. He has even been ridiculed for his unlimited paſſion for precious ſtones and pearls. Envy ever attends the great. Moſt of theſe imputations are frivolous and idle, and have no foundation but in the brains of theſe *caviliſts*. SENECA was a crabbed and an auſtere *Stoic*, an inſolent enemy of EPICURUS, and enlarged objects as

vogue, either that they thought this form the moſt perfect of any, or becauſe it made all places alike without any diſtinction among the gueſts. MÆCENAS having, contrary to his cuſtom, ordered one of an angular make, which for grandeur as well as coſtlineſs was equal to any others he was poſſeſſed of, the company could not but admire it, and many ſmart and witty things were ſaid upon that occaſion. JORTIUS, at a loſs to acquit himſelf, ſaid, "Gentlemen, you do not obſerve one thing, that "this table is a perfect circle:" εκεινο δε ου εννοειτε, ω φιλοι συμποται, ως στρογγυλη εστιν η τραπεζα, και αγαν περιφερης. SUID. dict. Artic. Ιορτιος.

they

they beſt ſuited his humour. The ſeverity of this philoſopher imputed it even as a crime in MÆCENAS, to be fond of life (*o*); a fondneſs, I think, very natural to all men, and to thoſe eſpecially, who have a true reliſh for it, and who in this great ſcene of action, can perform their parts as well as MÆCENAS did.

BUT he is branded with other faults of a more ſerious nature. He is accuſed, as we have already obſerved, of an unbridled love for the ladies; he

(*o*) It did not become SENECA to blame MÆCENAS for being ſumptuous and fond of life. This philoſopher's houſe, who was the richeſt man of the whole *Roman* empire, was moſt magnificently furniſhed; it contained above three hundred three-footed tables made of cedar, on which he was uſed to eat and entertain his friends.

was

was not however confined to these sort of gallantries only, for, if we may credit TACITUS, he had quite a different and more detestable passion (*p*). The corrupted morals of the age he lived in, supported by the example of the Pagan deities, can no way justify him in this particular. As to effeminacy with which he is so greatly charged, he never sunk into it so far, says VELLEIUS, as to forget his duty. His actions are a confirmation of his vigilance; he never slept, when business

(*p*) TACITUS, in his first book of *Annals*, c. liv. speaks of an unnatural passion which MÆCENAS indulged: Ludos Augustales tunc primum cœpta turbavit discordia, ex certamine histrionum. Indulserat ei ludicro Augustus, dum Mæcenati obtemperat effuso in amorem Bathylli: Which is the more unlikely, as SENECA, who never spares MÆCENAS, does not so much as mention one syllable of this unnatural crime.

demanded his attention (*q*). Ever active and discerning, he very judiciously foresaw, and therefore knew how to conduct himself in affairs of the greatest moment: He took an uncommon satisfaction in employing every opportunity offered, in which he could either serve the public, or be of use to his friends and adherents. We have now nothing more to add to compleat his picture, but his veneration for the *Gods*. The advice he gave his prince, and which history has still preserved to us, evi-

(*q*) CORNELIUS NEPOS and PLUTARCH, in the life of ALCIBIADES, have given us the example of an illustrious *Athenian*, whereby it is plain that luxury and effeminacy are not incompatible with activity and bravery. Vir, says VELLEIUS, speaking of MÆCENAS, ubi res vigiliam exigeret, sane exsomnis, providens atque agendi sciens; simul vero aliquid ex negotio remitti posset, otio ac mollitiis pene ultra fœminam fluens.

dently declares his ſentiments on this point. He exhorts AUGUSTUS to reverence the *Gods*, according to the then eſtabliſhed faith; to oblige the people to a ſtrict obſervance of the ſame; never to tolerate impoſtors, and the enemies of religion; and farther added, "that we can do nothing great and good, "if we deſpiſe the *Gods*."

SUCH was the illuſtrious MÆCENAS. Conſidered as a MINISTER, he was *upright* and *diſintereſted*; as an OFFICER of JUSTICE, he was *vigilant* and *impartial*; as a friend, *conſtant* and *ſincere*; *in private and domeſtic life*, he was *good-natured*, *humane*, and *generous*; he was a SCHOLAR, an ORATOR, and a SOLDIER.

THUS

THUS with *as many great good qualities* and *as few bad ones* as could ever be united in one man, did MÆCENAS engage the love and universal esteem of mankind.

His name is so honourable, that the greatest protectors of learning have ever been proud to be dignified with it—but how often has this title been misapplied! How frequently have men of sordid and servile dispositions prosti-tuted it on persons, who, from a vain affectation to be thought the patrons of learning, have only rendered themselves more ridiculous, by assuming a character they so little merited! MÆCENAS, with the strong glow of unbounded generosity, cherished the arts and sciences, which flourished so happily in his days,

and have ſince been the ornament of all polite nations.— *His name* will be as immortal as thoſe arts and ſciences of which he was the NOBLE and GENEROUS PROTECTOR.

FINIS.

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